

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., December 15, 1927

NEW SERIES  
VOLUME XXIX No 5

## Do You Know?

1. How many orphanages are owned and operated by Baptists of the South?
2. What are the combined resources of these institutions, how many children are cared for by them, and how much was expended by them for maintenance last year?
3. How many other deserving children were turned away last year for lack of room?
4. What amount of money is needed to carry forward efficiently every phase of the missionary, educational, and benevolent program of Southern Baptists for a year? a month? a day? a minute?
5. What proportion do the needs of this denominational program sustain to the income of Southern Baptists?
6. How many negro Baptists are there in the South?

(Answers to this week's questions will be found on page 5.)

The Church at Clinton set the mark at \$11,000.00 for their budget for 1928. The people were invited to come to the church on Sunday afternoon and make their subscriptions. In a few hours over \$8,000 was subscribed and many others will respond yet.

Dr. J. E. Hampton, for many years pastor at Bowling Green, Ky., becomes head of the Bible Department of Des Moines University.

Pastor W. H. Morgan, Hartsville, S. C., has plans ready for a \$70,000 Sunday School Annex to the church building to accommodate 1,375 and provide for all departments.

Mrs. I. W. Rye, of Hamilton, a long time reader of the Record, has asked the B. Y. P. U. of her church to assist her in getting 90 per cent of the families to take the Record. A good move.

Things revolve in Arkansas. The Convention Board declined to accept the resignation of Dr. J. S. Rogers as Secretary and he will continue with them. He had been elected superintendent of the Baptist State Hospital in Little Rock.

Four deacons were recently elected and ordained by the Antioch Church in Rankin County. They are brethren Joe Collier, Sam Cox, Henry Walters and Charlie Purvis. The writer preached the sermon on Sunday morning. There was a large congregation with dinner served at noon and a missionary service in the afternoon.

Evangelist T. T. Martin recently assisted Pastor Roy Chandler in a good meeting in Bessemer, Ala. He is now in a meeting in Cleveland, Mo. Brother J. F. Hailey has been with him in some meetings of late and says brother Martin is doing the best work of his life. He is reaching the children in the public schools with the gospel message.

The Western Recorder cost Kentucky Baptists \$65,000 last year, but they felt like they got their money's worth.

Evangelist Ray Palmer assisted in a meeting in Parkside Church, Chicago, in which fifty-three were added to the church.

Brother S. V. Gullett of Blue Mountain was elected Chaplain of the State Penitentiary for 1928, succeeding brother Pannell of Blue Springs.

Sorry to learn that Dr. M. K. Thornton has had a severe attack of pneumonia since he began his pastorate in Bessemer, Ala., but the Lord has raised him up.

The Southern Sentinel gives an account of a four year old child in Tippah County dying from drinking corn whiskey. This is a fearful price to pay for somebody's sin.

A press report from Greenwood represents a presiding elder as saying that he is not "an orthodox fool", that anybody who says he believes the Bible from cover to cover is a liar. No, he is not an orthodox fool, just the plain garden variety. Or was the reporter lying?

The Poplar Springs Church, Meridian, has paid all its obligations up to Jan. 1, 1928 and is putting on a budget of \$8,000.00 for next year. Of this \$2,000 will go to the denominational program. They plan to have The Baptist Record go into every home. Deacon Broach says they are expecting to secure a pastor forthwith.

## A Winning Spirit for the 1928 Campaign

FROM THE FLOODED DISTRICT OF THE MISSISSIPPI DELTA. "We shall do our best in this (Deer Creek) Association to raise our quota in spite of the flood conditions."

**BEULAH CHURCH, SIMPSON COUNTY.** The Church agrees to increase one-third. D. W. Moulder, Pastor.

**JEFF DAVIS COUNTY ASSOCIATION.** One family gives \$700.00 worth of commercial fertilizer to the Baptist farmers of the county who will plant from one-half to an acre in cotton, the proceeds to be given to the 1928 cooperative mission work. Twelve members in one Church, Ebenezer, agreed to plant one-half acre each for this purpose.

**YALOBUSHA COUNTY ASSOCIATION.** The goal for the Association is \$4,350.00, including one-third increase. The brethren propose to increase this to \$5,000.00.

**SIMPSON COUNTY.** Reverend J. P. Williams, President of the Baptist State Convention, writes: "I am greatly encouraged over the outlook. I believe Simpson County will raise her quota."

**CHARLESTON BAPTIST CHURCH.** This Church, pastored by Dr. R. A. Kimbrough, President of the Baptist State Convention Board, exceeds its quota.

**STURGIS CHURCH.** Sturgis Church goes 60% beyond their quota.

**PHEBA CHURCH INCREASES 400%.** Mission work helps some churches

**MERIDIAN FIRST CHURCH.** Dr. Norman W. Cox, pastor, exceeds quota and instructs Treasurer to make the denominational work the preferred object and send a check to the Board office on the first of each month for one-twelfth before anything else is paid. This sounds very much like obedience to the words of the Master when He said, "Seek ye first the Kingdom." Calvary Baptist Church in Jackson has been following this plan for two years.



## DOES IT PAY?

By M. N. Perry

A new day is just coming into existence as it is 12 o'clock, midnight, December 5th. I sit with my trusty Portable thinking of a question that I heard recently at our State Convention with reference to our Evangelistic Program; "Does It Pay?" Rev. D. Wade Smith, my preacher evangelist, has just gone to bed. He is tired, sleepy, worn out, and I hesitate to use the machine for fear it will keep him awake. Now I hear his rhythmic breathing as his tired body has had to yield to that welcome visitor, Slumber.

Does It Pay? This is the yard stick of business today. It is the scale upon which every transaction is based. It is the guide in finances, politics, moral life, and now we throw it in the face of our Evangelistic work. Does It Pay?—On what do you base your interrogation? On Finances? Well, some say, No. They look to the immediate present. Others say, Yes. They look into the far distant future. Do you base it on Spirituality? Then ask yourself dear reader, Can We Lose?

The foregoing are a few incidents that might prove the point, occurring in one short revival held by one of your Evangelistic teams. Surely others in the field, both of the State Board Staff and of Independent work, can give hundreds of instances more gripping than these. But tell me gentle reader, when you have finished, if you think it pays.

Brother Smith has just come in the room. It is midnight. He has been filling an engagement that came after service tonight. What a delightful surprise this end was. Just a few days ago a Little Mother came to him with tears in her eyes and a burden on her heart. She came first to the tent at 8 o'clock last Sunday morning and finding no one she went home to return at 9:30, looking for the preacher. She wanted to know the Way more perfectly. She wanted to know what God said concerning many things pertaining to her religious life. Brother Smith let the Book speak for itself and when the interview was over the tears of sorrow had turned to tears of gladness. She was happy, O, so happy—but for so short a time for her mind turned yonder to her home from whence she came. Back there was a husband who was prejudiced against the religion of our Savior. He had already treated her shamefully, had threatened her and even cursed her for going to "that cheap tent meeting." She turned homeward with a heavy heart and with slow, lagging steps. Her parting words were that she would be true would be faithful and would bear any persecution in order to retain her new found hold on Life. Night after night that little woman came to the tent, concealing as best she could the lines of sorrow that showed all too plainly on her countenance. Her life's story is enough to break the heart of any one. Last Sunday at the morning hour she was carried to the nearest Baptist Church and was buried with her Lord in Baptism. She said; "Now I'm happy." Life was still almost unendurable but she was determined by the Grace of God to remain Loyal. Tonight as she entered the tent she told Brother Smith her husband wanted to speak to him after the service. The sermon was brought with more power than usual and when the service was over he slipped out and found his way to the humble cottage. A meal had been prepared. Hot coffee and sandwiches awaited him. For more than an hour this man and Brother Smith sat and talked of the future of the Way of Salvation, of the One Way to God. The husband then told of his own religious beliefs and concluded by saying; "But since my wife has accepted this Christ you speak of my home is happy. She is a changed woman. The other morning when her temper was about to cause a break she dropped to her knees and prayed for strength. She has something I do not have and I want it. I'm coming to hear you Wednesday night. Please come again Bro. Smith and talk to us some more."

There is another little mother here who is having her troubles and cares too. She came from a Foreign Country where they know nothing of the religion of our Savior. She has been a Baptist only two short years. Her husband has ridiculed her night after night about her attendance upon the revival. She comes though and brings her little son. Last Wednesday night she lead him to accept Jesus as a personal Savior. He was baptized Sunday. How hard it must be for her to come many miles every night on the bus, alone, save for her little boy of eight years, but she does it. It is inspiring to hear her tell, in her broken phrases, how she teaches her boy of God, how he must be a "Baptist Christian and go to Heaven." When the bus is late she has to stand on the street corner, sometimes in the cold, sometimes in the rain, waiting for transportation home. Two nights ago we passed her as she stood in the night air, huddled close to a building, waiting. "It's too bad you have to wait like this every evening, Little Mother," we said. "O, I don't mind. I'm happy" and she reached out and pulled the little thinly clad son close to her loving, Mother heart. What a picture it was. As we walked on into the night we heard her voice ring out; "Good Night. May Our God Bless You." Victory came today when her husband stopped Brother Smith on the street and told him what the revival had meant to his little home. We have the blessed privilege of taking dinner with them tomorrow. How we shall covet this opportunity for the Master.

But let me tell you the sweetest story of all. It is that of a grown young lady who one day said; "I've never heard the Story of Jesus. Will you tell it to me Mr. Smith." Two chairs were pulled close together in the lobby of the hotel (for it would never do to have passer-bys know the nature of the conversation) and for an hour the beautiful story of Jesus was unfolded for her sin-sick heart. She sat spell-bound, listening as for eternity. When the story was finished, in the quietness of the hour, as great tears coursed down her cheeks, she said; "Tell it again." When this had been done she wanted to read it for herself. A New Testament was given her and we watched as she slipped it under her pillow, hiding it from the eyes of those who would destroy. Her parting words were; "Tonight, when you are asleep, in the stillness of the night, I'll read that story for myself." She must have, for the next day she looked a different woman. And it was a great joy to see her slip quietly into the service that night. Friends, have you ever had the blessed and divine privilege of telling any one, for the first time, the story of Jesus? If you have you would know whether it pays or not.

No dearer friendship can be imagined than that which has sprung up between a little Messenger boy, a French-Canadian chap, and us two men. He came to us first from the streets, just wanting someone to talk to and be with. Then he came to the tent. Next, after hearing the Gospel of the Son of God he wanted to surrender his life into the hands of Jesus and unite with the Church. His promise was that on a certain night he would come but we were sadly disappointed when he did not do as he said. We later learned that his parents had stood between him and his resolution on that certain night but thanks be to God he came the next night. He slipped out from his home and through a driving rain he came to present himself. He was also baptized last Sunday. This evening he came to the tent with a boy friend. They sat in the choir. During the invitation his little pal wouldn't come despite his tender pleadings. But after the last song had died away, while the names were being taken of those who had come, six in all, he was seen leading his friend to the altar and he presented him to Mr. Smith he said; "Well, here he is." You have only to see the radiance that beams from his bright sparkling eyes to know how extremely happy he is. He said he has others he would bring. He now is a two-fold messenger and is already

carrying the other message, that sweet story of old, as he goes about the streets of this wicked City.

Does it pay to know that evening after evening you are telling the story to dozens who have never heard it before? Does it pay to know that through the efforts of one of the Evangelistic Teams, the weakest of them all, a Baptist Church has been organized with 10 Charter members and now, after one short week of work there are 45 names on the roll? Does it pay to hear the religion of our Lord defended on the streets by those who have courage to speak up for the Master? Does it pay to see homes made happy and the Son of God enthroned in the hearts of hundreds? Does it pay to know that the people who used to trample our Savior's religion under their feet now stand in awe and respect because of the power of the Gospel? Does it pay to know that beside the Methodist, the Presbyterian, the Episcopal and the Catholic there is now a New Testament Church, a Baptist Church, organized? I am persuaded to believe that "It pays to Serve Jesus, it Pays every Day. It pays every Step of the Way." Do you think it pays?

## A DECLARATION OF PRINCIPLES FOR THE AMERICAN MOVEMENT AGAINST ALCOHOLISM

By Ernest H. Cherrington, Gen. Sec'y. World League Against Alcoholism

Personal liberty is least where there is no law and no government. It is greatest where the strongest prohibitions are enforced against anti-social acts.

The beverage liquor traffic is not a necessary evil. Such a thing is impossible. If it is necessary, it cannot be evil; if it is evil, it cannot be necessary.

Reforms are evolutions, not revolutions, and the final test of every reform in the interest of human welfare is not whether it is easy or safe or opportune or expedient, but whether it is right.

The first necessary legal step in the suppression of any social evil is to deprive that evil of the sanction of law and the protection of government. hereafter, such an evil must defend itself in the open, since it cannot longer hide behind the flag of government and law.

The greatest experiment in social welfare in the modern world is the Eighteenth Amendment to the Constitution of the United States.

The prime objective of the national prohibitory law is not "to make men good by law." It is to protect society at large from the anti-social acts of those who insist upon demonstrating that they will "not be made good by law."

National prohibition of beverage alcohol is in harmony with the highest purpose of law, namely, "to make it easy for men to do right and difficult for men to do wrong."

The degree of enforcement of the Eighteenth Amendment is not a test of the principle of prohibition; it is a test of the ability of free government to effectuate itself.

Experience has demonstrated that prohibition, with enforcement at its worst, is infinitely better than legally sanctioned beverage alcohol with regulation at its best.

Strictest enforcement, however, will not guarantee the permanency of prohibition; that can come only through observance of the law by the people because of their belief in and devotion to the principle which the law is intended to express.

Legislation and enforcement alone can never solve the beverage alcohol problem. That can be done only as enlightened public opinion is translated into law and conduct; and quickened public conscience is expressed in administration of and acquiescence in such law. Therefore the ultimate realization of the temperance reform depends primarily not on legislation but on education. The most important factor in the movement against alcoholism is not the next general election but the next generation.

Final success in moral and social warfare can



be achieved not by fighting on the defensive but only by keeping the offensive.

The most important function of organized movements against alcoholism is not direct action in legislation, enforcement and the realm of politics. It is rather indirect action by the dissemination of truth and the creation and organization of public sentiment.

Successful prohibition in the United States will not only serve the best interests of America but it will serve the rest of the world, which awaits the outcome of the great American adventure.

Moreover, by international cooperation, American prohibition forces will help to keep the international liquor interests busy defending themselves in other lands rather than to permit those interests to concentrate on the effort to nullify and finally to destroy prohibition in America.

The most significant fact in the modern world, indicative of the future trend of the movement against alcoholism is that the human factor in modern industry has been transformed from the unskilled laborer of yesterday whose principal asset was human muscle, to the highly skilled workman of today whose absolute requirements are, not human muscle, but keen eyes, quick wits, steady nerves, and clear brains. Beverage alcohol, therefore, is doomed because it belongs to a slower and a lower civilization.

### THE DEVIL OF TODAY

G. C. Hodge

(Continued)

#### 1. THE DEVIL'S IDEAL CHURCH VERSUS CHRIST'S IDEAL CHURCH.

1. **The Sunday School.** (See page 3 of the Nov. 4th, issue of The Baptist Record).

2. **Th 11:00 o'clock preaching service.** (See page 2 of the Dec. 1st, issue of The Baptist Record).

3. **Satan's Ideal B. Y. P. U.**

As the preaching service was to begin at 7:30, I thought I would go about 6:30 and attend the B. Y. P. U., and see how the Devil of today would conduct his ideal young people's organization. When I got to the church it was lit up; but not a soul was present but the janitor. I asked him what time the B. Y. P. U. would begin, and he seemed surprised at the question. He said that the B. Y. P. U. had disbanded for the Summer months and wouldn't start up again until in the Fall when the weather got cool. He said it was so hot the young people had to spend the evenings in bathing or in driving about. I asked whether any other organizations had disbanded, and he said none but the Sunbeams, the R. A.'s the G. A.'s and the Y. W. A.'s. The Women's Missionary Society, he said, was still going. I wondered if he should not have emphasized the word still. I asked him how the B. Y. P. U. and other organizations got along during the Winter months. He said, "First rate, except when the weather was cold, or when it was raining." I then remembered that I was visiting the Devil's ideal church and, of course, was not surprised at his statements.

#### 4. The Evening Service.

The people came in goodly numbers, I thought until I asked how many members they had. By comparing the number present with the number enrolled, I found that not more than a fourth of the members were present, and hardly a half of the members had attended the morning service. As they were going to observe Communion that night, and as I wanted to see how the Devil would have it done, I took a seat near the front.

#### (1). The Sermon.

The evening service was altogether different from that of the morning. They sang only fifteen minutes, and the minister preached forty-five minutes. He preached the first of a series of sermons on "The Reconstruction of Religion." The subject of his first sermon was, "The Need of a Rational Religion." He was at his best that night, and the people said it was the greatest sermon they had ever heard.

Instead of reading the Bible, he chose as his text a quotation from one of the foremost scientists of the day.

In the discussion of his subject, he began by saying, "In the reconstruction of our civilization which we now face, it is time that scientific thinkers and the representatives of religion join hands in seeking to promote the development of rational religion as the world's supreme need. Science, he said, "is the outstanding and dominating fact in modern civilization and a religion which is adapted to the requirements of modern life must first of all be adapted to modern science."

In speaking of the religion of Jesus Christ he said in part, "Not only have old theological beliefs crumbled, but the theological way of looking at life and at things generally is seen to be of much less importance than former generations supposed. The entire edifice of speculative theology has indeed been undermined and by many scientific thinkers it has been assigned to the same rank as the mythologies of primitive and barbarous people." He followed that statement with a few quotations from Immanuel Kant's Treatise on "Religion Within The Limits Of Mere Reason." He saw that by reason of his superior wisdom and by means of his oratory he had the people "under a spell," and so he went a step further in condemning Christianity by quoting from Nietzsche. "I Regard Christianity," says Nietzsche, "as the most fatal and seductive lie that has ever yet existed. Sexuality, lust of domain, the pleasures derived from appearance and deception, great and joyful gratitude to life and its typical condition . . . these are essential to all paganism, and it has a good conscience on its side. Poverty, humility and chastity are dangerous and slanderous ideals. Morality is a menagerie. It assumes that iron bars may be more useful than freedom, even for the creature that it imprisons."

In discussing his last thought he said, "If man is to have a vital, social religion, he must be able to face the universal reality, of which he is a part, with confidence, that it is on the side of his highest endeavors. It is a part of his positive scientific knowledge that all that he is, all that he values, all that is highest and best in himself has come from that one universal reality. It would be irrational if he did not believe that he could put his trust in the ascending energy of the universe, which has created him and made possible his works. He must have confidence in his world if he is not to despair."

He didn't give a single scripture as proof of what he said, but instead, quoted from scientists, philosophers and theologians. I happened to know something about each man he quoted, and every one was either an evolutionist, an atheist or a modernist. Had I not been looking at the man, I might have thought it was the devil himself preaching. I remembered the scripture, which says: "For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed into (imitate) the ministers of righteousness." (II Cor. 11:13-15).

#### (2) The Baptism.

At the close of the message, the preacher announced that a party who was to have been baptized at the morning service failed to get there, so they would have the baptizing now. He requested the party that was to be baptized to come forward. I didn't see any baptistry, but thought perhaps it was under the floor of the pulpit and that the deacons would prepare it while the preacher and the candidate were preparing for the ordinance. I heard someone coming down the aisle and looked around to see a woman approaching with a little infant in her arms. I wondered why her husband or someone didn't hold the baby for her while she was being baptized, and as no one offered to do so I started to ask her to let me hold it, but noticed that she

didn't seem to want anyone to hold it, so I let her go by without saying anything. After a few moments, I was glad I hadn't offered to hold it for her, because, whether you believe it or not, the preacher baptized the infant instead of the woman. You ask how he did it. Well, he did it in such a way as to leave Christ's burial resurrection out which is the central fact in the Christian religion.

After the service was over, I challenged him on that and told him there was not one word in the Bible referring to infant baptism and challenged him to show me one. He replied by saying, "You don't understand. That was not a baptismal service, but a dedicatory service." I said, "Well, if you were dedicating or christening the child, when do you expect to baptize it?" He said he heard someone in the rear of the house calling for him, and excusing himself, said he would see me later.

I found that the Devil would prefer having people dedicated in infancy so that when they grow up, should someone speak to them about being saved, they can reply, "I have never been lost. I was baptized in infancy, and as I am safe, I do not need saving."

(To be continued.)

### NOTES FROM THE CORRESPONDING SECRETARY of the RELIEF AND ANNUITY BOARD

In a recent bulletin of the First Baptist Church of Orangeburg, South Carolina, Reverend Geo. E. Davis, D.D., Pastor, we find the following paragraph, which we pass on to the Brotherhood:

"An aged Baptist preacher of the county, eighty six years old, nearly blind, and his wife nearly ninety years old, were compelled to put a mortgage on their home. The mortgage was recently foreclosed and the old couple notified to vacate within thirty days. There was no place to which they could go. One hundred dollars rental in advance was demanded in order for them to remain on the place. But where was the hundred dollars to come from? The old preacher has been receiving sixty dollars per year for the past two years from the Relief and Annuity Board of the Southern Baptist Convention—the old preacher's relief board. The pastor appealed to this Board and secured \$100.00 with which to pay the rent and now these old worn out servants of God will have a roof over their heads for another year. Is the Relief and Annuity Board worth while? This is one of the objects included in the Co-operative Program."

Recently the Relief and Annuity Board of the Southern Baptist Convention received the following letter from one of its beneficiaries, who is the widow of a distinguished Baptist leader in the State of Alabama. The letter is as follows:

"Dear Brother Watts:

The enclosed check is the amount which your Board has sent me this past year. I am glad to give it back to you and hope it may be applied on the Memorial Fund of William Lunsford. I want to thank your Board for having sent it to me and I am thankful to tell you that financial matters have been so arranged that it will not be necessary for you to keep me on your list.

With a grateful heart."

The Secretary purposely omits the name of this aged sister, and gives it to the press—not for the purpose of stimulating a like action on the part of other widows who are beneficiaries of the Board, for not many others could afford to do this. It is given, rather to indicate to the Brotherhood how one widow beneficiary feels toward the effort of the Relief and Annuity Board to raise a Memorial Fund to William Lunsford.

The amount of the check returned by this widow was \$180.00.

Thos. J. Watts, Cor. Sec'y.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSE, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.  
Entered as second-class matter April 4, 1919, at the Post  
Office at Jackson, Mississippi, under the Act of  
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other advertisements will cost one cent a word which accompany the notice.

The Galilee Church, Gloucester, includes The Baptist Record in the budget for next year and it will go to every home.

Rev. Clarence Palmer of Tusculumbia, Ala., has accepted the call to the church at Iuka, Miss., and will give it his whole time. We give him the glad hand.

Pastor W. A. Sullivan says the First Church of Natchez will put The Baptist Record into their church budget and send it to every family. Let the good work go on.

Every Baptist family in Hattiesburg gets The Baptist Record. And there are more Baptists to the square yard in Hattiesburg than almost any place we know. And the quality is all right.

Dr. Norman W. Cox, pastor First Church, Meridian, delivered the monthly missionary address at the Baptist Bible Institute Dec. 8. He says the First Church will put on the campaign for The Baptist Record in January.

Nearly 600 churches in Illinois through their State Association cooperate with the Southern Baptist Convention. At their recent annual meeting they had more messengers enrolled than we had at our Mississippi Convention.

For the past seven months the receipts of the Home Mission Board in Atlanta are in excess of the same period last year by \$6,169.41. This year for 7 months the amount is \$192,549.79. However, Mississippi gave less than last year. The increase was in designated gifts.

How often do we hear the grand words of a great Christian hymn interposed with a lot of childish chatter and finger snapping and popping of the hands and cheap jesting and degenerate pep and barbaric spizzintum until the soul of a serious worshipper is filled with ecclesiastical nausea. W. C. Taylor

The Weekly Mississippian is a new venture in journalism published in Jackson, with Hon. A. C. Anderson as editor and it is a good, clean, constructive paper that will help in a worthy way in building up the great commonwealth of Mississippi and furnishing good reading for the family. Success to you, Brother Anderson.

This week our own state Mission work is featured by two articles in the Record about the work on the coast, and you will find them as interesting as a romance, and more so. There is no greater need nor opportunity among us than this coast country affords. It is now more hopeful spiritually than ever before; and it is developing more rapidly in a material way than any time in the memory of our generation. We all thank God and take courage to go forward.

We have a letter from a Mr. Henry Bern of New York saying that he smokes cigarettes and a pipe, but protesting against the hypocritical lying of certain tobacco companies who buy a recommendation from people prominent in any line, professing that they smoke certain cigarettes for their throat, etc. Everybody knows there is not a word of truth in it, and anybody who buys tobacco on such a recommendation is supporting lying propaganda.

Roger Babson says:

"Of course, church papers should be endowed the same as other forms of educational work. I see no reason why church papers should be self-supporting any more than mission stations. I believe that every Christian man should have a church paper on his library table, not only for inspiration, but for the influence on the children. We should have our children understand that we are just as much interested in religious news as we are in travel news, fashion, financial news, and various other forms of news in which different magazines specialize."

One of the stunts here of late is to sing "I am Bound For the Promised Land", and when the audience gets to, "Oh who will come and go with me?" the singer just parks the hymn on that high note and forgets that the throats of the common run of Baptists do not belong to the genus giraffe. Why don't the Ku Klux Klan do something useful before they die and wait on such a singer some moonless midnight hour? There are proper silences between the verses of a hymn. Baptists seem to be getting afraid of holy silence. There are tremendous spiritual assets in private and in congregational silence. We have revised the ancient conceptions and say, "The Lord is in His holy temple. Let all the crowd keep noisy before Him."—Taylor.

We have been reading the new book by Dr. Harry Emerson Fosdick, "A Pilgrim to Palestine." The subject is one that would interest every lover of the Bible and every student of religion. The writer is well known as a most versatile and fascinating speaker and author. The book, therefore, cannot fail of being interesting. There is a personal element that gives a good flavor to the book, a wealth of learning which made the author a most sympathetic and intelligent observer. All ages of the country are drawn upon to furnish material for the book, geological, archeological, Jewish, Christian, heathen, Mohammedan, not forgetting Allenby. With all this the reader will find himself grieved that Dr. Fosdick constantly proclaims his unbelief in the Bible narratives. He explains away the manna in the desert, the bringing water out of the rock and about every miraculous event in the Bible. As to the angel announcing to Mary the coming of Jesus, he says plenty of women have made the same sort of claim. One wonders what ever drew Dr. Fosdick to Palestine, or what holds him now to faith in Christ.

As this is written the State Convention Board is in session and nine committees are busy with the following matters: Church building appropriations, pastoral support appropriations, evangelism, Field Workers of the S. S., B. Y. P. U., W. M. U., etc.; Baptist Record and Colportage, Nomination of workers and their salaries, Budget Committee, Work among Indians, Negroes and Creoles, etc. The meeting began with an earnest season of prayer led by Dr. T. W. Young. Dr. R. A. Kimbrough was re-elected President, Brother W. E. Lee, Recording Secretary, and Dr. R. B. Gunter, Executive Secretary by a hearty and unanimous vote. There were several visitors introduced, among them brethren who had come to urge their applications for assistance. This is one of the workingest bodies you ever saw, and they are earnestly seeking the Lord's guidance in their work.

## WHAT IS PROPHECYING?

One needs to study the word closely in the Bible before coming to conclusions about the meaning of this word. The most common idea in the minds of people is the foretelling of future events, the predicting of something which afterward comes to pass. That is the literal meaning of the Greek word which we have adopted into our English vocabulary. And that is one meaning of the word in the Bible, as when it is said of David (Acts 2:30-31) "Being therefore a prophet, he foreseeing this spoke of the resurrection of Christ". There are many other such instances.

You will hear it said that the word means one who speaks for God to men. It does indeed include that, but this meaning is not derived from the etymology of the word, but from the facts recorded in the Bible. To prophesy is to speak for God because the prophet spoke under the direct energizing and moving of the Spirit of God. To speak under the constraint of the Holy Spirit, or to write under the same constraint is to prophesy, whether it be to foretell something which will happen in the future or to tell something which has happened in the long past. Moses was as much a prophet when he wrote "In the beginning God created the heavens and the earth" as when he wrote, "A prophet shall the Lord your God raise up among you like me".

John was as true a prophet when he wrote "In the beginning was the Word", as he was when he wrote about the "New Jerusalem which should come down out of heaven". He was a prophet because he wrote and spoke under the urge of the Holy Spirit. But a prophet's work is not limited to matters of history either past or future. He is an interpreter of God to men in all matters of truth, in all sorts of truth. There were in the church at Antioch in Syria prophets and teachers (Acts 13:1). These prophets were men who instructed the people in Christian truth under the guidance of the Holy Spirit.

But even yet speaking and writing truth or history, or foretelling the future, all of these do not fully cover all that is included in the word prophesying in the Old or New Testament. It is very evident that there were other activities which were called prophesying. There were other effects of the Holy Spirit's working which are so denominated. And we will have to make room for them in our thinking.

Spiritual insight is certainly one of these, even when no expression is given out in words. When Jesus was sitting at the table of Simon the pharisee and a sinful woman came in and anointed his feet, Simon said within himself, This man can not be a prophet, or he would know that this woman is a sinner. Here one of the conceptions of a prophet is that he was a man who could see what the ordinary man could not, and knew things that others did not. And this seeing and knowing were by the direct illumination of the Holy Spirit.

In line with this is Paul's celebrated saying in the thirteenth chapter of First Corinthians: "If I have the gift of prophecy, and know all mystery and all knowledge". Here having the gift of prophecy consists primarily in having supernatural and spirit-imparted knowledge. This conception of a prophet is also found in the Old Testament, for they were called "seers", that is people with supernatural spiritual vision. Abraham was a prophet, he saw the Messiah's day. But there is no record of his making speeches.

But prophesying covers yet more ground than this, according to the scriptures. Saul was among the prophets. That does not mean that he preached or even that he had supernatural vision. But the Spirit of the Lord came upon him as he left Samuel and he "became as another man". His conduct, or behavior, was such as attracted everybody's attention. He was in all probability like many people of a generation ago "shouting



happy", in a state of ecstasy, out of all self control and under the control of the Spirit of God. David seems to have been the same way when he danced before the Lord as he brought up the Ark of the covenant to Jerusalem.

Another case: In I Chronicles 25:1, it is said, "David and the captains of the host separated to the sons of Asaph and of Heman and of Jeduthun, who should prophesy with harps, with psalters and with cymbals". These men were leaders in the worship of Jehovah in the temple. They could do this service only as they were filled with the Spirit. And this musical service inspired by the Holy Spirit was called prophesying. In like manner Paul says, "Be not drunken with wine, but be filled with the Spirit speaking one to another in psalms, and hymns and spiritual songs, etc."

These things might help some of the brethren who are bothered when they read in I Corinthians, "Every woman praying or prophesying with her head unveiled, dishonoreth her head". This has no necessary reference to speaking nor even praying audibly. Where people's worship is under the urge and in the energy of the Holy Spirit they may be said to be prophesying, whatever form of expression the worship takes.

Pastor J. C. Wells of Senatobia writes a happy letter to the editor that we may rejoice together, that the church laid out their current expense budget for \$3,000, then increased the amount they were asked for for the cooperative work from \$845 to \$1,000. And then they resolved to build a new church and went to raising money for it on the spot. He says they are going to get it all and no mistake. May our Heavenly Father prosper them in every way spiritually and materially, that they may abound in every good work.

Dr. A. J. Holt of Punta Gorda, Fla., retires from the pastorate Jan. 1st, after sixty years spent in the ministry, in Texas, Tennessee and Florida. He has preached 12,700 sermons, helped to ordain 52 preachers and done good on the right and left. He is 80 years of age. May our Father make glorious his remaining years.

Brother S. R. Young says Chapel Hill Church, Hinds County, will have Christmas dinner "on the ground", and he says that The Baptist Record will go into all the homes next year.

Carthage Church comes into line with the proposal of the Convention to put the paper in the budget for \$1.00 each. Henceforth, the paper will go to every family. Still there is room.

Arkansas Baptist State Hospital at Little Rock has secured H. G. Harcrow as Superintendent. He has had experience in this line in Texas.

After many years of service Dr. W. C. Bitting resigns as Corresponding Secretary of the Northern Baptist Convention, effective March 1.

Brother W. O. Carter has resigned at Silver Creek. They commend him as a good preacher.

Brother S. W. Sproles resigns at Gallman and has two other fields in view.

#### ANSWERS TO "DO YOU KNOW?"

1. 19.
2. Total value of property and equipment \$5,379,059.22; children provided for 4,667; expended on maintenance \$1,069,279.27.
3. 3,253.
4. \$12,000,000 per year; \$1,000,000 per month; \$33,333.33 per day; \$23 per minute.
5. This is less than one cent out of the dollar of Southern Baptist income.
6. 2,971,533.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

A Magee layman's reasons for making pledges to denominational work:

There are four principal reasons why we should make pledges to the Cooperative Program, namely:

1. That our leaders may know how much they may reasonably expect during the year so that they may know how to plan the year's work. A farmer would be terribly handicapped in laying out his plans for a crop if he didn't know about how much money or credit he would have to buy fertilizer and other supplies, and the number of workmen to do the work.

2. We should make pledges because we love Jesus, and want to show our appreciation for past blessings. The Cooperative Program is the method by which Mississippi Baptists carry out the great commission of Jesus in preaching, teaching and healing. The Lord has greatly blessed us in the past for which we ought to be profoundly grateful. This unified program is the wisest and most economical method to take care of all of our work.

3. I am afraid that some of our members look at making a pledge in the wrong light. They say: "I will not make a pledge now, for I do not know whether I will make anything next year or not." That kind of a statement carries the idea that we are trying to force the Lord to give us another year's blessings, and that if He does not bless us, we will not contribute to the support of His cause; which is the wrong attitude to receive a blessing. By this kind of a statement the Christian shows a lack of faith in the Lord, which is displeasing to Him. The Lord said in the olden days, "Bring ye all the tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to receive it." Here the Lord challenges His people to prove Him by bringing the tithe of past blessings. We are not to dictate to God, our great benefactor, who gives us richly all things to enjoy, as to the time and manner of His gifts to us.

4. Then we should make pledges to keep faith with our common Brotherhood. A pledge is a bond of union between friends covenanting together to carry out certain conditions of an agreement extending into the future. The Baptists of Mississippi, and of the South, are standing in covenant relations with one another. And one of those relations is the bond of property possessions divinely entrusted to us for the extension of the Kingdom of our common Lord and Christ. A pledge is the earnest of the gift that is to follow, and is the bond of faith with all our brethren that we will advance together.

\*\*\*

#### KINGDOM ACRES FOR THE KING

An interested family who first gave a tithe of individual income, then a tithe of the profits of the business, make additional investment to increase the Lord's income throughout Jeff Davis County Association.

This family proposes to give at least \$700.00 worth of commercial fertilizer; that is, twenty or twenty-five tons to individuals who will take it and plant from one-half to one acre in cotton for the Cooperative Program funds. The only condition is that the receipts from the cotton shall go for missions and benevolences. The fertilizer is sent to his nearest rail-

road station, the Church Organizer gets it out to the Church to the individual. In the event the individual planting this acre wants to include his local Church expenses, he pays for half of the fertilizer. In that event, half of the proceeds from the cotton will go to the local expenses of the Church and the other half to missions and benevolences. When the cotton has been sold, the member turns the proceeds over to the treasurer of the Church to be sent to the State Board office.

This offer met with a hearty response in Ebenezer Church when twelve members proposed to accept the offer. There will doubtless be others.

The name of the donors of the fertilizer is not being published.

Should this plan be adopted throughout the State, the contributions from other churches would increase at least 100%.

Business men in the town of Prentiss are talking the plan to the farmers as they come in to town. One business man has accepted 300 pounds of the fertilizer to use on an acre and the proceeds will be over and above the sum which he contributed last year and this in turn will be divided among other fifteen churches throughout the Association and will be sent in next fall with the contributions from these churches.

We would recommend heartily this plan to the other churches throughout the State. The Associational Organizers can render a most valuable service by explaining and advocating it to the farmers. It should then be taken up by the pastors and the local Church Organizers. It should not, however, interfere with, or take the place of, the pledges which are called for at this time; that is, it should not be substituted for a pledge. But the proceeds from the cotton can be used in paying the pledge. THE PLEDGE IS SIMPLY AN ACKNOWLEDGMENT OF OUR OBLIGATION, AN EXPRESSION OF OUR LOVE AND AN EVIDENCE OF OUR FAITH.

#### CONTRIBUTIONS DIRECT TO PARTICIPATING INTERESTS

During the year closing October 31st, the following amounts were contributed to participating interests directly:

Blue Mountain College (not including B. B. Jones' promise).....	\$15,332.40
Orphanage.....	7,471.51
Reported from Mississippi College.....	140.00
The President previously stated that he had received for Mississippi College 20,000.00	
No reply from Robert Gandy.	
Baptist Hospital.....	211.35
Mississippi Woman's College.....	
Clarke College.....	6,886.84
Foreign Missions.....	2,889.99

Total.....\$52,932.09

This added to the amount reported to the Convention makes \$369,809.75.

Brother W. L. Meadows of Harpersville has accepted the call to Morton and Pelahatchie Churches for half time each, living at Morton. He has a fine record behind him, and a great opportunity before him.



# "WITH THE BAPTISTS ON THE MISSISSIPPI COAST"

D. Curtis Hall

It was my happy privilege recently to be in our Gulf Coast counties in the conferences with our Baptist brethren there relative to our 1928 Co-operative Program. While visiting in these counties my eyes were opened to the fact that Mississippi Baptists have possibly no greater mission field in which to labor. While down there I heard of and saw many of the problems which our brothers have to grapple against and my faith was made even stronger by the wonderful faith they display as they go about their tasks.

Our first conference was in Bay St. Louis with the workers of Hancock County. They talked of and planned for their part of the 1928 program with much optimism. One of their best churches (Logtown) was made much weaker by the closing down of the big mill there but other places said they would try to make up for Logtown's loss. Brother Gilmore, pastor Bay St. Louis drove me about over the city and pointed out places of interest to me. Many of our people throughout the state do not know that the Catholics have a Seminary in Bay St. Louis where some forty negro men are being trained for the Priesthood. You can also find there a school for negro boys and girls being conducted and taught by white nuns. In the catholic cemetery you can find as many graves containing the remains of negroes as you will containing whites. All of this and more is in Hancock county Mississippi. Thank God for the loyal group of preachers and Baptist Laymen in Hancock county (and on all the coast where the same conditions prevail) who are taking courage and standing on under the banner of ONE who can lead and give victory.

My next stop was at Pass Christian where evangelists Wade Smith and Otis Perry were conducting a tent meeting. This meeting was sponsored by the Harrison County Baptist Association. I found there possibly our newest Baptist church organization. They organized under the old tent with some thirty members and each service brought others into the fold. Many non-protestants were being brought to the light and were coming into this new church. Brother Wade Smith preaches the Gospel with power. He is a tireless worker on the go from morn till night seeking the lost for Christ. Perhaps this remarkable meeting is still in progress as Harrison county Baptists were going to try to keep the party there four weeks or longer. Pray for our new Baptist church and the work at Pass Christian.

Our second conference was in Gulfport with the Harrison county brethren. This was a very fine meeting and no doubt will bring forth fruit for the cause of our Master. Brethren McComb, Dodge, Hamil, Ingram and other pastors in this county are doing a great work. Blessings on them as they endeavor to take the "Coast for Christ." They will put their part of our 1928 budget in a great way. They believe in doing things right.

Our next conference was in Pascagoula, (Jackson county) with pastors, Morris, Murray, Brock, Vaughn and some of their brethren. All these men had an optimistic spirit and lots of faith and pledged their best for Jackson county Baptists. Plans were made to put the budget over in every church in the county. The fact is, if all our counties throughout the state will do as well as our three Coast counties are going to do, our 1928 program will lack for nothing. The brethren mentioned above are fighting a good fight in Jackson county. We can depend on the Coast Baptists for their best and certainly they should have our prayers and hearty cooperation as they brave the storm of the non-protestant elements and win souls for the Christ.

## AN APPRECIATION

Please allow us a little space to express our appreciation to the many friends who have written, and spoken to us expressing their appreciation of our many years of service at the orphanage. Many expressing regret at our leaving, some even expressing it as their opinion that it was not time for us to leave, others rejoicing in the fact that we were just receiving a deserved rest and freedom from the many years of strenuous responsibility; all expressing good wishes for our health and happiness, and yet many years of usefulness in such work as the Lord in his good providence may open up to us.

We genuinely appreciate all these kind expressions, though we feel unworthy of them. The only justification we feel for rejoicing in these kind expressions, is in the consciousness of the fact that we have done about our best.

We have had the matter of giving up the work on our hearts two years and more, and have felt all the while that we wanted to do just what the Lord wanted us to do. The twenty-five years at the orphanage have been happy years, but we never wanted to stay longer than we ought to stay, and if we have interpreted the leading of the Lord correctly, and we think we have, the time had come for us to give up the work. We are happy in our feelings toward the new management and in the love of the children; and in our love for the orphanage, and the further fact that in the change the orphanage has not suffered. We feel that the orphanage has now every friend that it ever had, and that the new management has brought many others. This is just as we have hoped and prayed that it might be when we were called to give it up.

We are happy in our new location. Our social and religious associations are all that we could ask, and we are beginning to see already the coming of new opportunities in which we may serve God and humanity. We are now getting anxious to get through with our history of the orphanage so that we can enter wholeheartedly into whatever line of work the Lord may open up to us. I expect to continue in child-welfare work in Mississippi, working both for the orphanage and the Children's Home Society as opportunities may come. I do not believe that our people generally appreciate the value of our children as an asset in the building up of a great State. We are spending our billions in good roads, fine churches, and great schools for such as are situated to take advantage of them; but we are paying very little attention to the great crowd of children and poor people who, without help, will never be able to avail themselves of the opportunities that will make of them the right kind of citizens, and yet, no State will ever rise above the character and quality of her citizenship, whatever else she may have. If we shall see to it that in the next generation or two we train all our people into good citizens it will be much easier to build our State into the great commonwealth that we are endeavoring to do.

Again thanking our friends for the many kind wishes, we are,

Truly,  
Mr. and Mrs. J. R. Carter.

Wilfred C. Tyler, of Picayune who graduated from Mississippi College in 1922, and is now taking post-graduate work in the Seminary at Louisville, was recently called to and has accepted the pastorate of New Salem Church at Deadsville, Ky., near Louisville.

Mr. Tyler taught in the High School at Laurel for two years after leaving Mississippi College. He entered the Seminary from the First Church at Picayune in 1924 and was ordained to the Ministry by that Church in 1925. He is taking work in the Louisville Seminary for the Doctor's Degree.

## CHURCH LETTERS

Will not the readers of this paper give earnest thought to the subject matter of this article, and together let us strive for the correction of an existing evil among us.

What is a church letter but a correspondence between two churches, and by what special right does a member, concerning whom a letter is written, become the bearer or possessor of such letter? Should it not rather, and more properly go from church to church?

A great multitude of people obtain what they call "their" church letters, and proceed to hold them almost indefinitely. Others make no application for letters themselves, and even seem unwilling for others to do that for them, when they move away from the mother church. Both of these classes of people are seemingly unmindful of the covenant they signed when they joined the mother church, or, as for that, any other church where they happen to hold their membership, for this covenant makes it imperative that they join another church of the same faith and order as soon as possible after their departure.

The writer is of the opinion that the church has the right to exact compliance with the provisions of this covenant, and should do so in every case. Our people should all be required to give moral and material support to some church in the vicinity of their abode, and to this end the churches at both ends of the line should heartily and continuously co-operate.

Then why not have a uniform blank church letter that would make possible and easy a full account of the member in whose interest it is issued. If such member has been regular in attendance, liberal in offerings, loyal and faithful in christian life, they say so, but if not then state the facts in the case. This will relieve the issuing church of unwarranted commendation, which is implied in the usual "full fellowship" letter, and will avoid a possible bit of deception on the part of the receiving church. But do you say our people would not stand for that? Well we do stand for exactly that kind of grading in our school work, and it certainly serves as a spur to good deportment, and good grades, and we would not even respect a teacher who failed to grade according to the respective merit of pupils, and since we make our own grades in christian life and service, why should we object to a truthful report concerning our former church relationship.

Is it not high time for us to do something to awaken a keen and compelling consciousness regarding church relationship, and in some way, if possible, reduce the number of unaffiliated Baptist in our country?

B. F. Whitten.

## WATER VALLEY INSTITUTE

We recently closed a fine Stewardship Institute in the First Church of Water Valley, of which Rev. J. G. Lott is Pastor. The Pastor supplied the people with notebooks and pencils and urged them to take notes on the lectures, and many of them did so. The ladies prepared a lunch each evening so there could be no excuse for the people not attending on account of late office hours. This made it possible for the people to come directly to the church from their work. We had a happy time together, and as a result of the work done in the institute seventy-eight Diplomas and Seals were awarded.

Rev. B. L. Davis who has been pastor of one of the Churches at McComb and doing work at the Bible Institute for a Th.D. degree has accepted the call of the First Church at Picayune and will enter on his work there on January 1st. Mr. and Mrs. Davis expect to get settled in their Picayune home during the holidays. Mrs. Davis is a daughter of Dr. Geo. H. Crutcher and a graduate of Mississippi Woman's College at Hattiesburg.

We have with Davis Rev. R. B. manifested close of the lectures pr two childr thirty-four tendance. our privile few classe tithers.

Any one mentary School Co 20, must lows:

On the sent must

Teacher? Address

Over churches meetings

First resignati him an

Born Shuck di daughter aries to

Chatta Baptist for the W. M. U

The p vision of bade an the Cor state, h maintain against

Germ Alliance are helo ing will Already ship an those w are Ho ishers, Y. Full have se expecti

Rev. gelist The B the se garded men a genuin works souls. pastor gelisti and an



## DAVIS MEMORIAL CHURCH, JACKSON

We have just closed a Stewardship Institute with Davis Memorial Church, Jackson, of which Rev. R. B. Patterson is Pastor. A fine spirit was manifested on the part of all concerned. At the close of the institute everyone who attended the lectures promised to tithe, with the exception of two children. We delivered one hundred and thirty-four Diplomas and Seals to those in attendance. This is the largest class it has been our privilege to teach thus far, and one of the few classes that we have had to sign up 100% tithe.

Any one desiring to send material for the Elementary Exhibit at the Southern Baptist Sunday School Conference, Greenville, S. C., January 17-20, must wrap it securely and address it as follows:

Mr. H. C. McGill

Textile Hall

Greenville, S. C.

For The Elementary Exhibit

On the back side of every piece of material sent must be the following information: Church:

Department..... Pupil?.....  
Teacher?..... Name.....  
Address.....

—Lillian S. Forbes,  
Elementary Secretary,  
Nashville, Tenn.

Over 1,000 have been added to the Baptist churches in Knoxville as result of recent revival meetings.

First Church, Memphis, refuses to accept the resignation of Pastor A. U. Boone and provides him an assistant. He will remain.

Born in China 87 years ago Miss Henrietta Shuck died recently at Decatur, Ga. She was the daughter of the first Southern Baptist missionaries to China.

Chattanooga is getting ready for the Southern Baptist Convention. They say there is provision for the meetings of the Convention and of the W. M. U. both in the auditorium.

The people of Oregon recently repealed a provision of their Constitution which hitherto forbade any negro or mulatto, not in the state when the Constitution was adopted, coming into the state, holding property or making contracts and maintaining a suit. There were 40,000 who voted against the repeal.

German Baptists will invite The Baptist World Alliance to meet in Berlin in 1933. The meetings are held only once in five years. The next meeting will be held in Toronto, Canada, in June, 1928. Already the British Baptists have chartered a ship and many have engaged passage. Among those who have accepted a part on the program are Hon. Charles Evans Hughes, and three Britishers, Drs. Charles Brown, T. R. Glover and W. Y. Fullerton. Quite a number of Mississippians have sent in their names to Dr. R. B. Gunter, as expecting to attend the meeting in Toronto.

Rev. Bryan Simmons begins his work as evangelist of the Convention Board on January first. The Board has been very fortunate (or wise) in the selection of men. Brother Simmons is regarded by Mississippi Baptists as one of the best men and best preachers we have. He has the genuine Christian spirit of utter self-sacrifice, works without ceasing, loves people, including lost souls. He has done good work these years as pastor and has always been in demand for evangelistic work. The churches will keep him busy, and any church will be fortunate to have his help.

## Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## THE RELATION OF CHURCH FINANCES TO THE LIFE AND CHARACTER OF BAPTISTS HERE AND HEREAFTER

"Where thy treasure is, there will thy heart be also." (Matt. 6:19-20.)

(Continued)

## IV. THE OPINION BAPTISTS HAVE OF CHURCH DEPENDS LARGELY UPON THE PLAN WE HAVE FOR FINANCING OUR CHURCHES.

1. Our present plan is leading men to think the Sunday School is more important than the church. (See Page 7 of the 12-8-27 Record.)

3. Any plan that leads men to think more highly of some other institution than the church is unscriptural. (See Page 7 of the 12-8-27 Record.)

4. The plan for financing our churches should magnify the church.

We should ask every boy and girl as well as every man and woman to make their offerings to God through His church. The church should support the Sunday School, B. Y. P. U. and W. M. U. in the same way she does her pastor and other local and mission objects. (Mal. 3:8-10.)

## (1) A Compromise.

Some would compromise by asking the children and others to pay to the Sunday School, B. Y. P. U. and church. To those holding that position, I would ask whether they think the Sunday School, B. Y. P. U. and church are three separate institutions or whether they are parts of one and the same institution? If they are one institution, then why confuse the minds of our little ones by asking them to support them as though they were three separate and distinct institutions? Wouldn't it be less confusing, and wouldn't we come nearer putting the emphasis where the emphasis belongs and wouldn't it be more scriptural to lead our people to magnify the church by making their offerings to the church?

## (2) An Objection.

Some will object to this plan by saying, "We are not getting enough money now and should we ask our members to make only one offering a week and that to the church, we would go into bankruptcy." My answer is, If by dishonoring God's church we can barely get enough money to support the Lord's work, whereas by seeking to magnify His church we would go into bankruptcy, then I say let us in the name and for the sake of Christ, go into bankruptcy.

(A) Under the present plan Baptists are not contributing enough to support the Lord's work.

Under the present plan some people do not know what amount to promise for next year's work, even though they are tithe. They are forced to reason thus with themselves: "We are going to be expected to give to the local budget of our church and to the Cooperative Program. In addition to that every member of our family is going to be expected to give, every week, something to the Sunday School and something to the B. Y. P. U. and something to the Sunbeams and something to the R. A.'s and G. A.'s and Y. W. A.'s and W. M. S. and something to the special objects fostered by the W. M. S. In addition to all these, we shall be expected to give, at least four times a year, a special offering to denominational work through the Sunday School, and once a year we shall be called on to make a Love Offering. In addition to these we shall be expected to give to each special campaign waged publicly or privately by our State and Southwide denominational institutions and Boards." Knowing that they shall be expected to give to all these objects, the chances are they will not pledge the

full amount they expect to give to the Lord's work, but will hold back a part to be given through these other channels. The chances are that when the year shall have come to a close they will not have given as much to these other objects as they had planned. In addition, therefore, to getting them confused and quenching their zeal by so many appeals for money, we will have actually lost that which they had intended to give but did not because of our plan of finance.

(B) If we magnify the church, Baptists will, we believe, give more liberally and more cheerfully.

If we let all our gifts be made to the church, then when the time came for the Every Member Canvass, each one knowing that he would not be expected to give to anything but the church, could, after determining what his tithe would be another year, divide it proportionately among the members of his family and each one could pledge the full amount they expected to give next year.

The offerings could be made at the Sunday School hour, or during the morning preaching service, or at the B. Y. P. U., or at the evening preaching service, or at the W. M. S., but no matter where or when it be given it should be given to the church and every cent should go into the church treasury. Those contributing should receive credit on their grade in Sunday School and in the B. Y. P. U.

If any particular Sunday School class or B. Y. P. U. should have a social, the church should pay for it, or the members of the class could pay for it out of their own pockets as they do for other socials.

(To be continued)

## ARE YOU GOING TO THE SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE, GREENVILLE, S. C., JANUARY 17-20, 1928?

If so, do you want REDUCED RATES? Reduced rates will be granted on the Identification Certificate plan. You will have to have a certificate and buy round trip ticket before leaving your home. Cannot wait until you get the Greenville and then get reduced rates back. These certificates are now in my office. Write for what you need and address me % Baptist Building, Jackson, Miss.

—J. E. Byrd.

## OBSERVE "STUDENT NIGHT"

"Student Night", at the Christmas holidays, is now an annual Southwide occasion of pleasure and profit. It honors college students, magnifies education—especially Christian education, helps tie students on to the church and the denomination, utilizes youth, informs mature church members, affords a delightful diversion, magnifies Christ to students, inspires pre-college youth, affords a significant contact for pastors, relates the church to the schools and supports a denominational project. Preferred night, this year, December 25,—alternate night, January 1st.

A complete program has been prepared by the Inter-Board Commission and mailed to all pastors giving full time to one church. It will be mailed to anyone upon request,—free, of course. It carries interesting facts of recent progress in our student work and testimonials of pastors regarding former Student Night occasions. Send requests to Frank H. Leavell, Secretary, Bank of Commerce Building, Memphis, Tennessee.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton  
 MRS. R. L. BUNYARD, *Vice-President*, Madison  
 MRS. F. M. DOUGHERTY, *Vice-President*, Shaw  
 MRS. JOHN W. BROWN, *Vice-President*, Tupelo  
 MRS. E. R. SIMMONS, *Vice-President*, Meridian  
 MRS. E. N. PACK, *Vice-President*, Hattiesburg  
 MRS. I. L. TOLER, *Vice-President*, Gloster

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson

MRS. A. J. AVEN, W. M. U. *Vice-President*, Clinton  
 MRS. D. M. NELSON, *Recording Secretary*, Clinton  
 MISS PANNIE TRAYLOR, *Young Peoples' Leader*, Jackson  
 MRS. D. M. NELSON, *College Correspondent*, Clinton  
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg  
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson

MRS. HENRY P. BROACH, *White Cross Work*, Meridian  
 MRS. FRED HAMMACK, *Mission Study*, Flora  
 MRS. HENRY P. BROACH, *Personal Service Leader*, Meridian  
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson  
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson  
 MISS M. M. LACKEY, *Treasurer*, Jackson

## OTHER MEMBERS EXECUTIVE BOARD

MRS. P. H. VIRDEN, *1st District*, Canton  
 MRS. NED RICE, *2nd District*, Charleston

MRS. C. LONGEST, *3rd District*, University  
 MRS. W. H. VAN LANDINGHAM, *4th District*, West Point

MRS. W. J. PACK, *5th District*, Laurel  
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

### Chattanooga Ready for Next Convention Auditorium There Will House W. M. U. Forces and Exhibits as Well, Committee Announces

For the first time in the history of the two organizations, the Southern Baptist Convention and its auxiliary, the Woman's Missionary Union, will hold their next annual sessions at Chattanooga, May 14-20, 1928, under the same roof, according to Dr. Hight C. Moore, senior recording secretary of the Convention.

Chattanooga is offering the Convention this year one of the most admirably appointed auditoriums in which it has ever assembled, Dr. Moore says. The Woman's Missionary Union, opening on Monday night, May 14, will hold its sessions in the regular convention hall of the Municipal Auditorium, but when the Southern Baptist Convention proper assembles Wednesday morning, May 16, the women will gather in a smaller local hall under the same roof. The auditorium also has ample accommodation for the exhibits of the various boards and other agencies.

In company with George E. Hays of Louisville, another member of the committee on arrangements for the annual convention, Dr. Moore met with the general local committee at Chattanooga a few days ago, and found everything in excellent shape for the gathering of the Baptist hosts there in May. The city will be able to offer 600 more hotel rooms for the accommodation of the visitors than before, while the homes of the city will be thrown open to those for all who can not be provided for at the hotels.

The Convention has met at Chattanooga three times previously—in 1896, 1906 and 1921.

Miss Henrietta Shuck, daughter of Rev. and Mrs. J. L. Shuck, first Southern Baptist missionaries to China, passed away recently at the ripe age of 87, at Decatur, Ga. Miss Shuck was born in China 87 years ago, when her parents were in the missionary service there, and up to the time of her death she was one of the most earnest advocates of missions among Southern Baptists.

### Olanrele's Neighbors

(Part 2)

After we had explained to the women about coming to the dispensary we go on to the market place and get the native pastor who is waiting to go with us for we would soon get lost among the many crooked paths.

Pastor is going to take us to some people that he has visited during the week. He says that the chief of this section of the town is sick and wants us to come to see him. Here we are at his house now. He evidently has some money for you see he has a sheet iron roof instead of grass. Be careful do not bump your head as you enter the doorway is very low.

As soon as your eyes are accustomed to the dimness you may see that you are in a large room with dirt floor, no windows, no furniture, no stove, but there is a mat which is used instead of a bed and at one end there is a fire on the floor and a little girl is cooking food and the smoke fills the room. Look at the little hole in the wall there, that is a little room which has no opening except the little doorway through

which a person must crawl. It seems that one can see a form framed in the darkness. Yes, you see it is an old woman who answers our salutation. She is pleased because we noticed her. Oh, she is blind and sick! That is the reason that she stays in that dark room so people will not know that she is sick and afflicted. Let us talk to this old Iya and examine her eyes. Yes, it is cataract and is the kind that may be removed. It is so encouraging to find those who can be helped for so many are hopelessly blind.

Delightedly we go to the chief to deliver the good news, that his mother may receive her sight. Listen to his answer, "Oh never mind about her, just treat me and make me well. She is old and it doesn't make any difference about her. I am the one who is important." Can you imagine a person speaking that way about his mother? Well, now is the time for us to tell them how Jesus loved and respected women, how he cured them of their diseases and forgave them their sins. This is a new story to them, they have never heard such teachings, for this is a Mohammedan home and the women and girls have no place in their religion. They are not even allowed in their mosque. They do not count. They do not have to pray and worship, for they will not go to heaven anyway unless they happen to be the dutiful wife of a good Mohammedan who prays five times a day and keeps all the fasts and other ceremonies required of him. The man looks puzzled for he does not know what to think of such teachings, but look at the faces of those women how they brighten and listen to the Amens, or "amin, amin" as they say it. Do not be surprised when they fall down at our feet and touch their foreheads to the ground. That is their way of expressing their appreciation for those words of hope and encouragement. We shall leave the chief to think about this and return later to see if he will consent to having his mother's eyes treated. If so she will go to Ogbomoso to our hospital there where Dr. Green and Dr. Lockett and Miss Kersey are treating many patients every day.

While we are in this neighborhood I want to stop in to see another blind woman whom I have visited before. I wish you would sing some for her and talk to her for she is very lonely and she too stays in a room as black as night and it is just an indication of how dark life is, for she can never hope to see. The native doctor put some strong medicine in her eyes which has completely destroyed the sight.

Listen, what is she saying? "Lord teach me to pray". Sitting in this dungeon with no friends to talk to her, no one to read to her and help her, she has probably prayed this prayer over and over for days because the first time I saw her I told her how Jesus made the blind to see and told her of the possibility of receiving that inner or spiritual sight which would enable her to see God. She listened in amazement for she had never heard such words. Then I gave her a little Sunday School card, with a picture of Jesus teaching His disciples to pray and taught her the verse at the bottom, "Lord teach me to pray." One of the members of the W. M. U. had promised to go and be a friend to her and talk and

read and pray with her. Will you not pray with me that she may see and talk with God and enjoy that fellowship with the Master that even the blind are not denied.

Dear Miss Lackey:

You will soon be answering inquiries as to the best books on Home Missions, as time flies toward the Home Mission Week of Prayer. Here is the latest information.

The Sunday School Board writes me that our newest book on Home Missions, THE SPIRITUAL CONQUEST OF THE SOUTHWEST, by Dr. J. M. Dawson, will be off the press this week. The price is 75 cents paper and \$1.10 cloth.

It is a racy, dramatic narrative of the labors of the pioneer home missionary in the Spanish Southwest and will be a most interesting book for men and women, and perhaps most usable of all among the older young people for whom we had so few attractive books. It tells the story of the struggle for religious liberty in the Spanish territories that resulted in the forming of the Texas Republic, adding another chapter of thrilling interest to that heroic phase of Baptist history. We hope the societies wishing to study Home Missions in January will use this book, and that you can make announcement of it in an early issue of your State paper.

Mrs. Una Roberts Lawrence.

Have you worked in the Master's vineyard  
Without thought of praise or blame?  
Have you given your life to His service,  
Not thinking of earthly gain?

Have you loved the friendless and lonely,  
Uplifted the ones cast down?  
Have you cheered the broken hearted,  
Not thinking of stars in your crown?

Now if all for the love of the Master,  
You do those things for Him;  
You will know the joy of true service  
And of peace that such service brings.

M. W. C.

Many friends who have known and loved Dr. and Mrs. J. T. Wallace at Mississippi College, Clinton, sorrow with him and his children in the death of Mrs. Wallace on Sunday, Dec. 11. She had undergone an operation a few days before, and was thought to be on the road to recovery when she became critically ill and soon passed away. Mrs. Wallace was sister to two of our best preachers, M. K. Thornton and E. E. Thornton, deceased. She was one of the most faithful and helpful members of the church at Clinton and will be sorely missed. Beside her beloved husband, she leaves two sons, Dr. J. T. Wallace of New York City, and Mr. Fred Wallace of Jackson, and one daughter, Miss Nell Wallace, who is teaching in Meridian. May our Father comfort their hearts.

Rev. Frank Tripp, pastor at Minden, La., has been called to Central Church, New Orleans. He has been in the New Orleans Hospital for a week or more.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Bible Readers Certificates for Members of Overt B. Y. P. U.

We are happy to report that four members of the Overt Senior B. Y. P. U. have completed their two years of Systematic Bible Reading and have been awarded the Bible Readers Certificate. This is a fine work the BYPU is doing and we congratulate these young people on their loyalty to their Bible.

### Christmas Plays

We have two Christmas plays in our office and will be glad to send copies to you upon request. One of them suitable for Intermediates and Seniors "In the Path of the Star," the other for Juniors "Where Love Is." These will be good for your "Surprise" feature at your Weekly Assembly Christmas day.

### A Letter From Your Friend

Those of you who attended any one of our District BYPU Conventions this past June will remember most pleasantly Bro. McGavock our Missionary from Chile. Here is a letter he writes to us telling something of his work since he has reached Chile. You will read it with interest, and we give his address in case some of you want to write to them.

Casilla 3388, Santiago, Chile, S. A.  
October 12, 1927

My Dear Friends:

Just a few lines to tell you how happy we are to be again in Chile that we might continue the work which the Lord has called. The manifestations of the Lord that we should return have been very plain. We returned to the States more than a year ago, broken in body and spirit. The surgeon's knife was ready on our arrival, and within a few days, Mrs. McGavock was almost herself again. The thirty-six per cent reduction on our running expenses at that time was a very heavy blow. Things looked dark for the Missionary, but the Lord still works in the hearts of men his wonders to perform. The work has suffered due to lack of means, but, in the face of such a lack, the work has prospered. The churches in Santiago are in a very healthy condition for which we give thanks.

We sailed from New Orleans the 9th of September and landed in Valparaiso, Chile the 29th. The Lord must have spoken to the ocean before we left the Father of Waters to be still, for they were. Brother and Sister Maer, our college Seminary and Missionary friends for so many years, had come from Santiago to meet us and accompany us to Santiago where they live and where we are to make our home. We are to re-inforce these noble workers who were left in this large city alone where five Missionaries had

worked for several years. They have wrought nobly, and that under many difficulties for which they were not responsible. The work has grown and they are happy.

What of the future? The work is the Lord's and we believe that He will not let it suffer. We are writing fifty letters to our friends who are interested in the work in Chile. We are asking you to join with us in prayer for our work. That you may know more definitely how to pray for the work, we give you some of our needs.

1. A spiritual revival. 2. Special prayer for our tent meetings which a brother from Mississippi made possible with a gift to operate the tent. 3. For property and money to build a respectable house of worship in the part of the city where our strongest and best prepared pastor is dedicating his life. 4. For an increased budget so that those pastor may be given a salary commensurate with his ability and in keeping with the increasing cost of living.

May we have a word from you from the home base. We know that you are praying for us, but it heartens us to have you tell us about it and what you are doing for Him.

Sincerely yours,  
JAS. W. MCGAVOCK.

### Gertrude Nail

A tender pure white flower,  
Sleeps in a new made grave.  
And we have given back to God  
The beautiful gift he gave.

We put you tenderly away, my pet,  
A pure white flower unblown  
With the dew of morning on you yet  
A fair blossom, unstained and unshown.

Our hearts are empty now, dear pet  
For your voice we cannot hear,  
No clinging arms around our neck  
No footsteps drawing near.

But we would not have you back—  
'Tis a weary world,  
Its sin and care you'll never know.  
You escaped its thorns and harms,  
For the only path you trod  
Was from mother's arms to God.  
—Mrs. Gus McDaniel.

### Jeff. D. Brown

Jeff. D. Brown was born in Pontotoc County in 1853 and "fell on sleep" in the city of Pontotoc, Oct. 30, 1927. His was a life of quiet usefulness.

As a business man, he was clean. We could send our youngest child to him and feel absolutely safe—we would not be imposed upon, either in quality, quantity or price. He was a one price man. He was not the oldest man, but the oldest merchant in his town. He did not make

money by the bag-fulls, but no one ever heard the whisper, "Jeff. Brown is about to go to the wall". For 53 years his business grew, more and more drawing to him customers, the yeomanry, the dependables of his district. He studied, as but few men, the interest of his patrons.

He professed faith in Christ at an early age, and joined a Baptist church. For forty years he served his church as S. S. Secretary and Treasurer and was always on time, if well and at home.

His father was honored for "rugged honesty". His mother passed on while he was quite small, but he often spoke of his step-mother with loving appreciation. In 1881 he was married to Miss Fannie Mounce, who most heartily seconded his every effort to be loyal to his Redeemer. She made his home a place of welcome, a place of rest and a place of wholehearted hospitality. His wife, two children, Hermon and Mrs. Estelle Furr, also one brother, Reuben P., and many relatives survive him. The mother and two children walked hand in hand in their care for him in his long, tedious suffering—often, doubtless, tired in, but never tired of the service.

But few men have ever been let down into their graves by gentler hands than was Jeff. Brown. Their giving up, of course, was agony, but their resignation was beautiful. I reckon myself beside them and say

"we", we await the day of our promotion with eagerness.

In good hope behind the Blood.

—R. A. Cooper,  
Senatobia, Miss.

### THE GROWING IDEA OF UNIVERSITY EXTENSION AND A WORD IN ITS BEHALF

(By Professor J. W. Crowder,  
Extension Dept. Southwestern  
Baptist Theological Seminary)

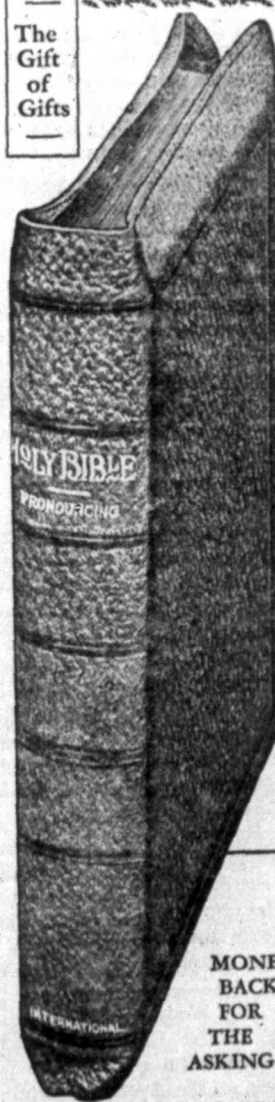
The University Extension plan of instruction is now about thirty-five years old and has come to be recognized as essential to the highest and best success in the education of the masses. There are many people who can never go to college but by means of the "University Extension" plan the privilege of a college education may be carried to them.

It was this idea that was in the mind of Dr. William R. Harper, one of America's foremost educators, who made the correspondence course an essential and permanent part of the program of the University of Chicago. Today they have over ten thousand correspondence students who are doing standard university work for which they have full credit for the courses toward degrees.

It is this idea that is now in the mind of the administrators of Columbia University, New York, who have their representatives in all

(Continued on page 16)

The  
Gift  
of  
Gifts



For Young and Old

## Gift Bible

ILLUSTRATED  
SELF-PRONOUNCING  
King James (Authorized) Version

SELF-PRONOUNCING TEXT  
All the proper words being accented  
and divided into syllables for quick  
and easy pronunciation

LARGE BLACK FACE TYPE  
Specimen of type

and of Ar'pad? where are the  
Seph-ar-v'm, H'e'n'a, and  
have they delivered S'e-m'a-r'i-

It also contains  
A NEW SERIES OF HELPS TO  
THE STUDY OF THE BIBLE  
Selected for their general utility

Including  
4500 QUESTIONS AND ANSWERS  
ON THE OLD AND NEW  
TESTAMENTS

which unfold the Scriptures. A feature  
of great value to old and young

31 BEAUTIFUL  
ILLUSTRATIONS  
showing scenes and incidents of  
Bible History, handsomely printed  
on enamel paper in phototone ink

12 MAPS OF THE BIBLE LANDS  
IN COLORS  
Printed on superior white paper, size  
5 1/2 x 8 1/4 inches. Suitable to carry  
or for home reading.

Only \$2.95 Post Paid

SATISFACTION GUARANTEED

Use This Coupon

Baptist Book Store, 502 E. Capitol St., Jackson  
For enclosed check or money order, send the Gift  
Bible prepaid to

Name

Address

Patented Thumb Index 50c extra.  
Name in gold on cover 50c extra.

MONEY  
BACK  
FOR  
THE  
ASKING



Durable, flexible,  
French  
Seal leather,  
overlapping  
covers, can be  
rolled without  
injury to binding  
or sewing.  
Red under  
gold edges,  
round corners  
headband and  
purple marker.  
Each Bible  
packed in  
handsome box



### REPORT OF FINANCIAL COMMITTEE

It is with sad but grateful hearts that we come toward the close of this, the third Mississippi Baptist Student Conference. It has exceeded the expectations of most of us, if that is possible, and our hope and prayer is that we may go back to our campuses and put into effect those high resolves we have made in our hearts these past two days. If we believe Christ is adequate we must prove it.

### Baptist Student Union

We find that there is a very real need for closer cooperation of the Baptist students on every campus represented, and it is our profound conviction that the best way to bring this about is to organize a Baptist Student Union on every campus in the state. We further believe that more effective and efficient work can be done by the Baptist student leaders on the campus. They will make a thorough study of the new Baptist Student Union Book, published by the Inter-Board Commission and printed by the Sunday School Board.

### One Great Campus Need

The very inspiring message of Dr. Dodd the first night of the conference impressed upon us most forcefully the great need for adventurous Christian living on our college campuses today. We need, the speaker pointed out, to give evidence of as much enthusiasm and spirit in Christian living as we put into athletics and social activities.

### The Student Secretary

We as Baptist students assembled in this great conference believe that the Bible is the inspired Word of God and it is to be taken as our only guide of faith and practice. We further reaffirm our belief in Jesus Christ as the Son of God and our conviction that he is adequate for all our needs both temporal and spiritual. We believe that a challenging Christian program should be presented on each campus and that this can be done under the leadership of a full time student secretary. With this in mind we recommend that every campus try to secure a student secretary.

### The Church

We believe that the Church is Christ's only agency for propagating his gospel throughout the world and that as such we should magnify it on our campuses. We further believe that the student should identify himself with the local church during his college days, for he cannot afford to be without the help and protection of this institution which Christ purchased with his own blood.

### Personal Evangelism

Christ's presence was not more real to us at any time during the conference than it was during the Saturday afternoon session when there was impressed upon us so keenly the all important need of personal evangelism. As we listened to the student speakers who

brought messages from their own experiences, we saw our own selves on our own campuses, and realized most keenly how miserably we had failed in this all important Christian task. And as we listened to Secretary Byrd on "Keeping Step With the Master Soul Winner" we resolved that we would go back to our campuses and go to work in earnest to win the unsaved to the Savior.

### Missions.

The mission work, both home and foreign, of Southern Baptists was presented most forcefully and the students expressed themselves as being profoundly grateful to the State Mission Board for placing two new secretaries in the state this year. We further pledge our prayers and financial support to the great work of foreign missions.

### Telegrams and Letters.

A telegram of good wishes was received from the chairman of the South Carolina Conference, which meets Nov. 11-13.

A message was received from Miss Mary Frances Johnson, formerly student secretary at M. S. C. W., praying God's blessings on the sessions of the conference.

The Mississippi boys at the seminary in Louisville also sent a telegram of greetings and good wishes.

Mr. Merrill Moore, chairman of the 1925 Mississippi Conference also remembered us in a telegram, praying God's blessings on our gathering.

Blue Mountain College sent greetings.

Telegrams were also received from the chairman of the following State Conferences: Kentucky, Oklahoma, New Mexico, North Carolina and Georgia.

### The Baptist Student.

We most heartily commend to every student in Mississippi our monthly student publication. If you have not subscribed to this magazine or if a large number of the students on your campus do not take it, we hope you will help to introduce it.

### Conclusion.

In conclusion we wish to express to the Inter-Board Commission our deep appreciation for their faithful work in planning such a helpful and worthwhile program and their interest in our work.

In closing we bow our heads in deep gratitude to God for his blessings on all the sessions, for the splendid weather we enjoyed, and for the safe trip of the delegates to the conference.

J. H. Pennebaker, Chairman  
Mary Pepper  
Aris Pender  
Floraine Porch  
Hollis Jordan  
Cecil Hamilton

### Sledge.

Sledge Baptist Church has just closed a wonderful revival. Dr. W. M. Bostick of the Southern Baptist Board brought us a wonderful gospel message twice a day for ten

days. Our pastor, W. W. Grafton, had charge of the singing. He brought us a wonderful gospel message in his special music. We had 29 additions to the church, 17 on profession of their faith.

We are so happy over our new church house that is under construction. We will have eight Sunday School rooms in our new church. We hope to do great things for the Lord when we get in our new church.

Member.

Any church needing an educational director or special Sunday School worker would do well to consider Brother Geo. M. Savell of 4039 Mischeaux Street, Houston, Texas who completed his college work at the Mississippi College and his special seminary training at the Bible Institute, New Orleans. He worked one summer under the state board of Alabama and one summer under the state board of Mississippi and has had considerable experience in local church work. He is 31 years of age.

L. D. POSEY.

Dr. W. H. Boone of Puckett will send a copy of Rankin County Minutes to any one requesting it.

Brother Harper accepts Ovette Church for half time and has begun work with them. At the first meeting's service B. Y. P. U. diplomas were awarded to Elsie Moser, Emile Jones (for two years' daily Bible reading), Vera Boutwell, Ruth

Boggs, Myrtaline Buckaliew and Leo Nicholson (Senior Manual). Pastor delivered diplomas and highly commended the young people.

Superintendent W. G. Frances says the Old Men's Home near Jackson has taken in 58 men in the past 22 months, that their expense account is mounting and that they owe \$8,000 for recent improvements. He wants help.

Brother J. R. Gullett reports that Brother J. D. Boggs, who has been a Methodist preacher for 25 years, recently joined the Ingram Baptist Church near Baldwin and has asked the church to license him to preach.

Evangelist A. D. Muse reports 18 additions to the church at Gordo, Ala., where he helped Pastor J. A. Bledsoe in a meeting. Good congregations; fine spirit.

We have heard of pie wagons and pie suppers, but our first experience with pie organs came in when we read a bit of church news recently and learned that Blank Church now has the first pie organ in town, the gift of one of the elders.

WANTED—The full name and address of every person who is especially interested in Christian Education, and who can give a part or all their time to this great work. Good pay for good service. Address G. H. Boone, McAllen, Texas.

## A Million Dollar Memorial to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Convention in announcing a gift of \$25,000.00 from an esteemed brother whose name is withheld by request, stands ready to issue life annuity bonds to other donors to the fund and will thus build a million dollar memorial to its late founder and secretary, Doctor William Lunsford. The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern Baptists should perpetuate the memory of William Lunsford, who literally gave his life away for the Baptist preachers of the South. His sacrificial life and death should call our people to some signal deed of devotion—such as the gathering of a million dollars in Annuity Bonds.

"I should like anonymously to be the first thus to show my love for him and for the Baptist preachers of the South, whom he loved so well. That is the chief reason why I am sending you this \$25,000.00. God grant it may be the first fruits of a great ingathering which shall be a worthy monument to our beloved brother, and at the same time serve to drive farther away from the hearts of our glorious host of Southern Baptist preachers the haunting and paralyzing dread of penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking? We propose to erect this monument to Doctor Lunsford out of funds coming to the Board through gifts of money on a life annuity basis and by funds bequeathed for the purpose in wills.

The William Lunsford Memorial Life Annuity Bonds may be had in sums as low as \$100 and as high as the friends of Ministerial Relief may wish to take them. Liberal Interest Rates.

WRITE FOR FULLER INFORMATION

## The Relief and Annuity Board

THOMAS J. WATTS, Corresponding Secretary  
1226 ATHLETIC CLUB BUILDING  
DALLAS, TEXAS



## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

### CHRISTMAS AT HOME

"I have always thought of Christmas Time, as a good time; a kind forgiving, charitable, pleasant time; the only time—when men and women seem by one consent to open their shut-up hearts freely—and I say, God Bless It!"—Charles Dickens.

At Christmas time with children in the house it is possible to accomplish what the magic stardust, and the flying carpet and the miraculous pitcher all put together cannot do.

Giving them an opportunity to share in the joy of "secrets" for making other people happy will add tremendously to the truest pleasures of the holidays. In some families the children give gifts often made by themselves in secret, to each other and to their parents. The matter of choosing the presents is a joyous responsibility when one is very young. Who knows better than a very small person what should make a Christmas stocking bulge from top to toe? Packages are hard to wrap but finally it is done with a last hard tug and the red ribbons are tied, all is ready for a knock at the door with gifts under the arm and a "Merry Christmas" for all.

A grandmother of the present day recalls, as one of the few absolutely perfect experiences of her past, her first Christmas giving. Her gift was to be "boughten" and money was none too plenty. There was a carefully dropped hint of longing for red castle soap, a luxury of her mother's girlhood. Next came the exciting purchase of the soap, sneaking in the front door while mother was busy in the kitchen, hiding it, watching for chances to inspect it in private and gloat over its red and white streakings and then the hoarding of bright paper in which to wrap it. What a thrill the small donor had over the wrapping, the re-hiding, and the ultimate giving of the brightly encased slab to her mother and the almost ceremonial wasing of the giver's hands by which she experienced in her own person that particular joy which she had been privileged to bestow.

Truly, something we would have kept is gone, that which we had, is lost, and only that we give away is ours.

Children find more pleasure in giving Christmas gifts they have made themselves than in articles they have bought. With the aid of a good book of handcraft, they can produce a variety of useful and attractive things. Some that they can make are crepe paper novelties, wooden toys and puzzles made of cigar box wood, attractively decorated boxes of all sizes and shapes made by the use of glue, paint, wallpaper, and cretonne into articles of variety and utility. A great many

articles of wood can be made with little time and energy.

Book ends can be made in all shapes with magazine picture pasted on the wood. Shellac all over for a finish.

A clever Tie Rack can be made by sawing the wood in the shape of a girl's head with her clasped arms below.

Telephone Screens can be devised in any figure for which a good drawing or picture can be secured.

A Clothes Hanger is easily sawed out of wood in the shape of a child's head with the arms extended and a curl for a hook.

A Bud Vase can be made of a small figure of a girl painted on the wood and a vial or test tube fastened in back to hold the flower.

The making of the Christmas Village might as well be a part of the children's activity. Boxes of all sizes and shapes can be used. The hills will be the larger boxes covered with newspapers and muslin, corrugated paper makes splendid roofs, match boxes furnish material for balconies and tooth paste boxes or film boxes will do for chimneys. Tin-foil or a mirror looks like a real river or lake. Red tissue inside the windows will give the appearance of lights within. Sprig of fir, hemlock, or spruce will make real trees in the yards and the ground may be cotton or sand, as desired.

And what about Santa Claus? Many parents feel that the old myth should no longer be taught to children, especially above the fifth year. Why not enjoy the dear old saint as a frank make-believe? Why not tell the history back of the various old-world Christmas customs and let the children help to trim the tree? Yes, even help make the Christmas decorations. Long festoons of curly popcorn, strung by small patient fingers make any tree gay. Real pine cones can be painted. One mother makes a novel Christmas tree ornament from the little round mirrors usually distributed as advertisements. The back of these mirrors is covered with a bright Christmas picture with the glass surface exposed to reflect the Christmas lights. A pretty chain can be made of ordinary soda straws cut into sections of about an inch and a half. String these straws with little stars or circles of colored paper between them. Gum drops also make novel Christmas decorations, and with scraps of wool a clever person can make an endless variety of trimmings.

What is more delightful during the holiday season than the fragrance of evergreens throughout the house. Simple arrangements of wreaths, garlands or bunches of pine, hemlock, spruce or laurel play an important part in creating a festive

atmosphere and help bring good will and holiday cheer. There are many bright-colored berries in the woods, such as hawthorne, bittersweet, dogwood, rose apples, barberry, Solomon's seal and Jack-in-the-pulpit. These, together with prettily colored leaves and evergreen will serve to make any home cheery at Christmas time.

Learn the favorite Christmas carols and sing them together. Have the family learn the legend of the Christmas candle and have one ready to burn in your window as the twilight falls on your Christmas tree—safeguarding your curtains carefully from the flame. It is one way of letting your love of humanity shine forth of perpetuating a beautiful and revered tradition.

—Selected.

"And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped: and when they had opened their treasures, they presented unto Him gifts; gold and frankincense, and myrrh." (Matt. 2:11.)

And may we make our first Christmas gift of the year for the carrying on of Christ's great world-wide program.

### The Tehula Baptist Church

In the Spring of the year 1920 it was the writer's honor to conduct a ten days revival at the invitation of Pastor L. T. Grantham and the Church. The church did not have a house of its own in which to worship, nor a site on which to build, but the Presbyterians kindly offered to the Baptists the use of their house of worship, which was accepted.

The Baptist membership of the church was very small indeed and financially weak, but they were loyal to every service of the meeting and the friends of the other denominations were hopeful and kind, and the meeting resulted in a substantial victory. There were quite a number saved and added to the church, many coming by letter also.

We shall never forget that meeting, especially the last day, when the entire church and many friends gathered at eight o'clock in the morning at the place of worship for prayer and power, and then voluntarily organized with Bro. A. G. Kelly as the chairman or organizer and with four teams, each team under the direction of a captain went out in the rain to solicit funds for the purpose of buying a lot and erecting a house of worship thereon. The morning, 11:00 o'clock, service was dispensed with and when the forces gathered back for worship in the evening service. It was announced that practically \$2,000.00 had been secured in cash and pledges. A building and finance committee was then appointed, consisting of Bro. A. G. Kelly as chairman, and while pastor Grantham did not remain long with the church he with Deacon Kelly and the entire membership pushed the work vigorously until the coming of Bro. T. J. Moore, who took up the work and carried it on to completion. In the meantime, Dr. R. B.

Gunter, Cor. Secty., of the Convention Board, was invited to Tehula to see what assistance could be had from the Board in aiding the church in finishing the building. Brother Gunter's visit to Tehula resulted in the church receiving about \$1,000.00 as a gift outright on their building movement, and, may I say, never has our State Board made a wiser investment than this gift to the Tehula Baptist Church building, for I am confident that no field in all the great Mississippi Delta has a brighter outlook than the Baptist of Tehula.

Bro. Moore resigned soon after the church was finished to accept wisely called Rev. J. R. G. Hewlett, other work, and the church began to prayerfully seek for a pastor, and of Charleston, who has remained with them unto the present and will continue for another year, and we hope for many years, because he has wrought nobly well in that he has led the church to pay off every dollar of the great debt that has been hanging over the church since it was completed five years ago. Only this year, they have paid \$1,500.00 on this debt and gave liberally to all our denominational program.

In these seven years of sacrifice and self-denial, the membership has grown from the baker's dozen to about 130. Our great Baptist Record is going into perhaps 35 homes in Tehula, which is largely due to the wise leadership of Pastor Hewlett. The Sunday School has an attendance of over 100. Great crowds attend every preaching service, and while they have only one preaching service a month, they are well able perhaps to go to half time, and will likely do so in a short time.

And now in every achievement of this zealous church, I cannot mention the name of every member, though all deserve credit. Let me say that much of the credit is due to the faithful and untiring efforts of Deacon Kelly and the faith and sacrificial spirit of his noble wife and of Prof. Martin Hemphill, Supt. of the schools of Tehula, also Supt. and Teacher of the Men's Bible Class of the church there. Martin is an old Mississippi College classmate of mine, and I do not know of a classmate of mine in Mississippi College that is doing more than Martin Hemphill outside of the ministry. He and his good wife make a great team in the Lord's work in Tehula.

It was indeed a joy to me to turn aside today from my good people at Webb and be with this noble Church at Tehula in the dedication service of their church, preaching the dedicatory sermon.

Unto the Lord be the glory and His blessings on this good Church and their noble Pastor.

R. A. Eddleman,  
Webb, Miss.

OVER-RUNS AND MILL ENDS  
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU  
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.  
MONAGHAN'S MILL STORE, Dept. A., Greenville S. C.  
"Textile Center of the South"



# EAST MISSISSIPPI DEPARTMENT R. L. Breland

## Interest in Incident

A good friend and brother related an interesting story connected with the conversion of one of our state's great preachers of some years ago. According to the story, which was given me as a real happening, many years ago when the country was sparsely settled and the forests of east central Mississippi were filled with all kinds of game, there lived on the line between Deake and Attala Counties a young farmer by the name of Joel Wilson. He was an honest, moral man though not a Christian. As was the custom with many in those early days, Mr. Wilson often went deer or turkey hunting on Sunday mornings.

It was on one of these Sunday mornings in the springtime that our story finds a setting. Our friend Wilson had gone turkey hunting. He succeeded in bagging a fine gobbler and started on his way back home with his gun and turkey on his shoulder. His path some lay hard by the little split-log Baptist Church, County Line, which was located on the line of the two counties mentioned above. When our hunter came in sight of the church and saw a number gathered in for it was the regular preaching day, he decided he would stop and take in the preaching. He was in his work clothes and bare footed but most of the settlers in that early day went that way most of the time. So he hid his gun and turkey in a convenient brush pile and went in.

He took a seat near the back of the house. Old Bro. Nash, one of the dear pioneer preachers of that day, was doing the preaching. As the sermon proceeded our friend Wilson became greatly interested. The Spirit of the living God got hold of him and he gave his heart to God and was saved. When the opportunity was given at the close of the service he joined the little church by experience and baptism. As he started home he went by and got his gun and turkey from the brush heap. Some one asked him if he was going to take the turkey home now since he had been converted. He replied that if any sin had been committed it was already done and he felt that it would be more of a sin to leave the gobbler there to waste than to take him home; so he carried the turkey home with him.

Seemingly his conversion was real and so far as we know this man never went hunting again on Sunday. In a short while he gave evidences of a call to preach the gospel; he was ordained and became one of the leading preachers in east-central Mississippi, doing splendid work in Attala, Webster, Montgomery and some other counties. His sons, Joel, Jr., and Dick, were preachers also. What a great work the Lord did on that spring morning in saving the soul of the man who afterwards became Rev. Joel Wilson.

"The Lord works in mysterious ways  
His wonders to perform;

He plants his foot upon the wave  
And rides upon the storm."

## Notes and Comments

At a meeting of the Executive Board of the Neshoba County Baptist Association held at Philadelphia Baptist Church, Rev. E. L. Davis, Moderator, a number of resolutions were adopted of a progressive nature. Among them were resolutions asking all the churches to participate in a Stewardship Institute to be held at Philadelphia, that an every-member canvass of all the Baptist churches in the Association be begun the first Sunday in December, that the Neshoba County Association employ an associational pastor asking the help of the State Mission Board in financing same. Prof. J. J. Melvin, principal of Linwood Consolidated High School, was selected as Associational Organizer in the Cooperative Program campaign.

From a recent letter from Bro. B. E. Turner, of Coldwater in Neshoba County, I take the following: "Glad to tell you that the contract for the new church at Coldwater has been let and work grading the grounds began the last day of November. They say it will cost \$7,500.00 when completed. First thought would use brick only in basement but finally decided to use brick all the way up in the walls. May take several years but I believe they will complete it if it is the Lord's will." That sounds good coming from this little church that I helped to organize two years ago. Bro. Turner has been in poor health for some months; glad he is improving, for he is a useful man.

## Since Baby Died

Many years have come and gone,  
And two hearts are sad and lone,  
Many tears there have been shed  
O'er the tomb of our dear dead,  
Since baby died.

And the home is O, so still,  
Scarce a coo, a cry, a thrill;  
Not a prattler trying to talk,  
Not a toddler trying to walk,  
Since baby died.

Dear sweet, tender baby form,  
How we miss it from our arms,  
How we miss its kisses sweet,  
And the patter of baby feet,  
Since baby died.

But we know ere since that day  
When our baby went away,  
That we have a child we love  
Waiting for us in heaven above,  
Since baby died.

A soldier went to his colonel and asked for a leave of absence to help his wife with her spring cleaning.

"But I've just received a letter from your wife saying that you are of no use around the house," answered the colonel.

The soldier saluted and turned to go. At the door he stopped and remarked: "Colonel, there are two persons in this regiment who handle the truth loosely, and I'm one of them. I'm not married."—Baptist Advance.

## ABOUT THE IRISH (By An Old Minister)

Being of Irish descent, the writer has always been interested in the sayings and doings of the sons of the Emerald Isle.

During "slavery times" my father owned a few slaves—among them an old negro man who had been "hired out" by a former owner to help grade a railroad bed nearby. He used to enjoy telling about the Irish laborers who assisted in the work. He said on one occasion an Irishman, while loading his wheelbarrow, dug into a yellow jacket's nest. Instead of getting away as quickly as possible, he remained where he was and spent the time stamping and slapping and yelling with pain, as the "jackets" crawled up his legs and flew around his neck and head, stinging him unmercifully. Another Irishman working nearby called to him, saying, "Pat, why don't you run?" Pat replied, as he continued to stamp and slap: "Faith an' how can I run when I can hardly stay here?"

On one occasion a good many years ago, before the saloons were abolished, the writer was in a store in a town where he was pastor, when an Irishman came in and introduced himself to me. He then began to talk about religion. As the great "crocodile" tears rolled down his cheeks, he said to me: "You are a Baptist minister and I am a Roman Catholic, but we both have the same grace of God in our hearts". Then turning to the proprietor of the store (who was a member of the church of which I was pastor), he said: "Mr. H., can you change a five dollar bill?" Coming back to me, he gave me a cordial shake of the hand and bade me good-bye; at the same time leaving a two dollar bill in my hand. I said to the proprietor: "That Irishman has just given me two dollars, and if I have ever done him any good I don't know it. Perhaps I had better have him take it back." Brother H. said: "No, he means for you to have it, and if you offer to return it he will be insulted." A little later I saw him sitting in front of a saloon as he sang: "In the sweet bye and bye, we shall meet on that beautiful shore." Some time afterwards I met him again at a hotel in another town where I was pastor. He seemed glad to see me, and when I went to leave he extended his hand to tell me good-bye, and left another two dollar bill in my hand.

I had had no acquaintance with him previous to these two occasions, so I could not understand why he was so friendly and liberal toward me. It was suggested by some one that perhaps he had been imbibing too freely in the saloons, and as there was no Catholic priest at either place he felt that I was the next best chance to help him out of his troubles, and so he paid me to "pray off" his sins.

There are a great many amusing and ludicrous anecdotes related about the Irish, but I don't think I ever heard one that had in it the least taint of vulgarity or the slight

est trace of smut. A friend told the writer that he asked an Irish peddler if he supposed all the funny things told on the Irish are true. Without a moment's hesitation he replied: "Yes, an' the haalf has niver bin tould".

It is said that an Irishman met up with a drummer who had a fine dog, and asked: "Is that your dog?" The reply was: "Yes, it is my dog." He said: "It is a mighty pretty dog", to which the drummer agreed. He then asked if it was blooded stock, and was answered in the affirmative. The next question was: "What blood is it?" The drummer replied: "Part cur and part Irish". Pat thought a moment and said: "Faith an' it is kin to both of us".

Before the writer was grown an aged Irish Baptist preacher assisted in a protracted meeting in the church near his home in the country. The preacher's bodily appearance was "weak", but his "speech" was by no means "contemptible". In a sermon on: "This world and the next" he used an illustration something like this: "The world is round, but the human heart is not round. If it were possible for one to gain the whole world it would not fit into his heart. There would be an aching void within that the world could not fill. At death the world would have to be given up and left behind, whereas the love and grace of God can fill the heart, bless the life and give eternal peace and joy to everyone who comes to God through faith in Christ."

## SLEDGE MEETING

Dr. W. M. Bostick, of the Home Board Evangelistic Staff, came to us on Nov. 20th, and for ten days preached plainly of righteousness, temperance and judgment to come. We had a town-wide and community-wide revival of religion. Besides the revival we had forty-eight additions to the churches, thirteen by letter and thirty-five by baptism. We, of Sledge, are thankful that the Lord uses a man in such a wonderful way as he used Dr. Bostick, and that he permitted him to come our way.

We are building a new house of worship, and will soon be able to be at home to any who will visit us. We are cooperating with the whole program too, and are not going to let building at home keep us from having our part in the increase of the Master's Kingdom in other fields.

—W. W. Grafton, Pastor.

"Rastus, your dog seems to be in pain."

"No, suh, he ain't in pain—he's just lazy."

"But surely he must be suffering, or he wouldn't howl like that."

"Jes' plum laziness, jes' laziness; he's sittin' on a thistle."

## MULES

A large supply of choice Tennessee mules constantly on hand. Low freight rates and a short haul to the Cotton States.

H. V. Somerville  
Paris, Tenn.

## East M Dep

By I

## "Stand

A few days  
a long letter  
minister, one  
and loved all  
He is in poo  
not serve chu  
has been one  
ors and prea  
ward in heav

I am/givin  
from his let  
was not iht  
am withhold  
confined at  
time, I get  
tion of the p  
past over a  
things which  
py life—an  
and retrosp  
tropective  
past life an

"In the r  
new anticip  
look "Over  
the glory  
the redeem  
the peacefu  
ly home. I  
of the Rive  
ing, like M  
an. I fea  
Stonewall  
scious, ima  
of his arm  
came to a  
'Let us pe  
under the  
I look bac  
how far sh  
I ought to  
it is hum  
that a for  
all my mi  
to His glo  
ment. G

"My wo  
I must 'st  
of God,  
mand, 'G  
Christian  
sorry for  
but I ne  
lonely th  
While o  
seem gl  
but few  
makes us  
ed. We  
or horse  
mons to  
children  
are exc  
know th  
oh! how  
loship a  
"Som  
ren com  
like 'A  
tween.  
sympat  
only in  
churche  
sing; w  
togethe  
it is o



## East Mississippi Department

By R. L. Breland

### "Standing on the Brink."

A few days ago I received with joy a long letter from a dear brother minister, one whom I have known and loved all of my ministerial life. He is in poor health now and does not serve churches any more. He has been one of our very best pastors and preachers and great his reward in heaven will be.

I am giving the readers passages from his letter, but since his letter was not intended for publication I am withholding the name; "Being confined at home the most of the time, I get hungry for the association of the past. I am now living the past over again. There are three things which help to make up a happy life—anticipation, participation and retrospection. I am in the retrospective age. I go back to my past life and live it over again.

"In the midst of retrospection a new anticipation comes to me and I look 'Over the River, and long for the glory that will be revealed to the redeemed when we shall meet on the peaceful shores of our Heavenly home. I am standing on the brink of the River, and by faith am viewing, like Moses, our heavenly Canaan. I feast on the last words of Stonewall Jackson, when unconscious, imagined himself at the head of his army on a forced march and came to a river; he said to his men; 'Let us pass over the river and rest under the shade of the trees! \* \* \* I look back over the past and see how far short I have fallen of what I ought to have been and done, and it is humiliating. I can only trust that a forbearing God will overrule all my mistakes and shortcomings to His glory and humanity's betterment. God alone can do this. \* \* \*

"My work is practically done, and I must 'stand still and see the glory of God,' hoping to hear the command, 'Go forward' and enter the Christian's rest. \* \* \* I used to be sorry for our wornout preachers, but I never realized how sad and lonely their condition was until now. While our people, many of them, seem glad when they meet us, yet but few do anything for us that makes us feel that we are appreciated. We feel like an old wornout ox or horse turned out on the dry commons to eke out a dry existence. My children and a few of my brethren are exceedingly good to us and we know they will not let us suffer, but oh! how we long for that sweet fellowship and love of the past.

"Some few of my preacher brethren come to see us occasionally, but like 'Angel's visits, often far between. Human nature longs for sympathy and this can be expressed only in deeds. I am going to my churches by retrospection and we sing; we pray, we associate lovingly together as in days past; we die and it is only one step when we shall

meet together in our Father's house above. Pray for us, write me a letter, come to see us so that we can talk over old times."

This is a sweet letter but it has sadness in it that nearly breaks my heart. It is not complaint but just the longing of a dear heart for that fellowship that he once knew with the brethren that he loved. Most of the older ones are on the other side and he looks longingly to the meeting with them soon. For almost half a century this good man labored serving churches, burying the dead, marrying the living and visiting in the homes, and now that he can do this no longer he is hungry for a visit, a word of cheer, a letter from those he knew and loved, and who still love him but are careless. Sit down now and write to your old pastor who has been so much comfort and help to you in the past and let him know that you still love and appreciate him. It will do his dear heart good and make life's sunset hours more happy and joyous. Do not forget this. No better or greater men ever lived than these passing preachers and their faithful wives who stood by them in all the trials and sacrifices of their ministry. So do not forget them. Send them a letter, go to see them, send them a gift at Christmas-time; it will make both you and them happy. May the Lord bless these dear old men and women.

### Notes and Comments.

It is not too late to join the class who are reading the Bible through by Oct. 31st, 1928. Just read a little more each day.

The Baptist workers met at Water Valley and organized for the Co-operative Program's budget campaign. Rev. J. G. Lott, Organizer. The county was divided into three districts with a leader in each: Dist. 1, T. T. Gooch; Dist. 2, W. M. Vanderberg; Dist. 3, R. L. Breland. Every member of every Baptist church in Yalobusha is to be seen and urged to subscribe something to the work of the Kingdom.

The Scuna Valley B. Y. P. U. is one of the best and most active in the county. Mr. Sellers Denley is Leader and he has some splendid assistants who co-operate with him beautifully. The Seniors put on a splendid program at Elam last Sunday.

The little playlet, The Budget Family, was given to the Coffeeville Church Sunday evening by the Senior B. Y. P. U. of which Mrs. C. F. Nordan is Leader, assisted by Miss Eula Chapman. The play is real helpful and gives information about the work that will do good.

The Neshoba Democrat says: "Pastor E. L. Davis filled his regular appointment at Coldwater Sunday afternoon. Bro. D. Curtis Hall was with him and took a good part in the services."

Pastor Purser, of First Baptist Church of Oxford, held a Steward-

ship Institute in his good church recently. Among those who spoke was Rev. J. G. Chastain of Coldwater. This kind of a meeting will help any church. Stewardship is the one hope of our denomination. Unless we can get them to understand that they are stewards of all they possess and get them to give strict account to God of their stewardship there is no hope but that conditions will grow worse and worse. May the Lord help us to know and practice the truth.

I learn that Linwood Baptist Church, Neshoba County, has under consideration the matter of building a modern house of worship in the near future. The old house is out of the way so a new one is desired near the Consolidated school. It has one of the good consolidated schools of the state and a fine class of citizens. We must give attention to these natural community centers and put some life and business into our church work if we expect to hold the respect and attention of our people on this new day.

### IRISH BAPTISTS

Since President C. G. Warner and I returned from your hospitable shores, where we spent a most happy three months this year, the brethren at home have been gratified in hearing of the growing sympathy from the great Baptist family in America towards Ireland. In addition to having secured our Irish Baptist College the sum of about \$7,500, we are promised also an income, for a few years at least, of not less than \$2,500 per annum. This is a great encouragement, though it falls far short of our objective to raise the Foundation Fund required for our Forward Movement.

It has been a great delight to Irish Baptists during the Summer months to have had such distinguished visitors in the Emerald Isle as Drs. J. R. Hobbs of Birmingham, Ala., W. F. O'Brien, Gabriel Maguire, and Caleb Moor among others.

Not a few of the Churches and friends on your side will remember my late colleague, Pastor Richard Hodgett, who accompanied me in 1923, and they will be sorry to hear that we were called upon to lose him by death very unexpectedly last month. He was just in the prime of life, a man of parts, a brother beloved, and a wise counsellor and leader in all our enterprises. His passing leaves us poor indeed. I fear that we shall not at present be able to renew the deputation to the States. I hope, however, to endeavor to keep in touch, by correspondence and denominational papers, with those who are interested.

There was never such a spirit of hearing for the Gospel as there is today, both in Northern Ireland and in the Irish Free State. Colportage work continues amongst Roman Catholics with little or no opposition. Doors are opening for evangelistic efforts. We require to put several more Evangelists into the

field, and increase the number of our Colporteurs. The Churches and members are alive to the opportunity and to the fact that the Gospel "is the power of God unto salvation to everyone that believeth". This, beyond all question, is Ireland's supreme need, and her only hope. GOD SAVE IRELAND.

With grateful greetings to many friends throughout the States and Canada, and seeking continued remembrance in prayer to God on our behalf, as well as their further fellowship with us financially, I am,

Yours faithfully,

—Fred. W. Gracey.

### TUBERCULOSIS

needs prompt, adequate and skilled treatment. For information write

### SOUTHERN BAPTIST SANATORIUM

El Paso, Texas

### FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

Call or write,

Dr. Harvey F. Garrison,  
Jackson, Mississippi.

### Church and Sunday School Furniture

Send For Special Catalogue  
The Southern Desk Co.  
Hickory, N. C.

### Your Boy

should be taught to save.  
It is a habit that is well worth cultivating.

BEGIN HERE

### The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,  
President.

O. B. Taylor,  
Vice-President.



## COLLEGE COLUMN

## M. S. C. W. NOTES

At last a subject which will interest 99-44/100 of college girls has been found. The ideal husband! Last Sunday night a large number of M. S. C. W. students attended the fourth sermon, "The Eligible Young Man", of Mr. Frank's series on "The Church And The Home". Prior to the sermon letters written by young girls on their ideal for a husband were read. The next sermon will be on "The Marriageable Young Woman", and it is a guess as to whether or not the crowd of girls will be smaller or larger. The Columbus Dispatch is publishing the letters written by the young women, and when they have been completed, the publication of letters from young men will begin.

A third reward came to the members of the Life Service Band, who have been holding services at the City Jail, when the third recent conversion was made, last Saturday afternoon. We feel that this band accomplishes what very few organizations accomplish. This is active service for Christ.

The M. S. C. W. Baptist girls radiate Christmas Spirit when the kitchenette is mentioned. For quite a while the word "kitchenette" equalled "excelsior"—but finally definite plans have been made. When we get back Christmas there it will be on the west side of The Workshop. This addition will make our shop a bigger one than ever—in more than one sense of the word. To every one who helped in any way to grant our wish for a kitchenette, we send our thanks and appreciation. This is one time when a kitchen makes girls glad.

Just one week till vacation! But the Baptist girls have decided not to let it be a vacation in Sunday School attendance—a good idea, to say the least.

Slowly, slowly, slowly! Nearly a mile to go, and, at present, with only the speed of a Volga bootman. Have you contributed your sixteen pennies to the M. S. C. W. Baptist girls' mile of pennies?

16 pennies make a foot—  
5280 feet make a mile—  
Even half of that would make us—  
—Smile!

If you haven't received an envelope and would like to contribute, send your donation to Grace Crawley, Box 941, M. S. C. W.

—Marie Smith, Reporter.

## BLUE MOUNTAIN COLLEGE NEWS

President Joe Cook of State Teachers College at Hattiesburg, Mississippi, was a welcome visitor at Sunday School last Sunday morning. He led the opening prayer of the S. S. and taught the Senior class.

The Y. W. A. is co-operating with the W. M. U. in observing this week as the Annual Week of Prayer. It is devoting the noon-day prayer

service to the study of missions and to prayer for the proper response to the Missionary call. In this way it is hoped that a large number of the students will be reached in such a way that they will contribute even more liberally to The Cause. We realize that the cause of Christ moves forward or backward as we who bear His name give of our time, our talents, our prayers and our money to its support. Are we, who are recipients of so many wonderful blessings and advantages every day, going to be content to sit down and enjoy our comforts to the sad neglect of those who are less fortunate than we in many respects and who have never had the opportunity of hearing the word of God preached? Nay, let us pray and work to the end that we will not be satisfied nor content until the Gospel has been carried into every corner of the earth and all people have at least had the chance to accept Christ as their Savior and join those who shall sing around the "Great White Throne" when the "Great Day" shall come. Surely we do not want to appear there with the blood of those on our hands, who did not have the "Way of Life" pointed out to them, and see them have to spend Eternity in torture, pain, and anguish, all because we did not do our duty. So let's get busy and do our best, even though it may seem small, for after all it is the little things that make the big things, and God looks on the heart and not on the outward show or amount and rewards us accordingly.

—Ruby Talbot, Sec.

## WONDERFUL ANSWERS TO PRAYER

A. D. Muse, Evangelist

It is very inspiring to have God to prove Himself and clearly make Himself known today in these days of doubt. It brings new strength to the heart. It reestablishes faith. It brings courage to the heart.

In our meeting in Louisville, Ky., recently we had some wonderful things to happen. These are a few of the many. But they brought such renewed faith to my own heart I just wanted to pass some of them on to others.

The Sunday the meeting opened a deacon in the church, a very useful and valuable man, a man whose removal from the meeting would have been an awful loss, was taken seriously sick with appendicitis. He was hurried away to the hospital. The church came together in prayer for his recovery and that he might not be operated on, and that God would give him back to us for the meeting. The surgeon came in to make another examination before operation and lo! the inflammation was gone and the operation was not necessary. In a few days he was back in the meeting.

A lady became very ill and was operated on. The family was summoned. She was thought to be dying. We came together in prayer. She immediately began to improve. She was improving nicely when we left. This is not "Divine healing"

a la Aimee Semple McPherson and John Roach Straton. This is God answering the prayers of His people to His glory. He cured these people to His glory. He also lets people die to His glory.

In this same meeting there was a woman who had been praying for seventeen years for her husband's conversion. For seventeen years God had delayed the answer to His glory. The people joined with the little woman in prayer for her husband during the meeting. He came to church on Sunday night. He was convicted. Monday morning while I was speaking he came to the pastor's office and called the pastor out into a little anteroom. When some parties and I went from the auditorium into the pastor's office we saw what had happened. The pastor and the man were standing in a small room adjoining the office talking. We closed the door and fell on our knees, four of us, and began praying for the Holy Spirit to convict the man. The man went out on his run on the railroad that night. The next morning he came in at seven o'clock. He stepped off his train and went to the nearest telephone and called his wife and told her to call Brother Head and tell him to come over to the house. When Brother Head got to the house the man had come in and was upstairs bathing and dressing. As he came down the stairs the pastor said: "Ralph, do you want me to show you how to be saved this morning?" Extending his hand, Ralph Mowshire said: "No, Brother Head, I am already saved. Last night at one o'clock on my train I gave my heart to God and trusted Christ to save me. I am a saved man."

Another remarkable answer in that same meeting was of a little woman who was very anxious about her brother-in-law. We were all praying with her in a very definite way. One Friday evening she left to go to her brother-in-law's home. She asked us to be very earnestly in prayer for him. We were. We were praying that he would just come to church that night. He never went to church. He came. He went home. No one spoke to him on the way home. All were waiting to see what he would say, if anything. Finally sitting by the fire he said: "That was a wonderful sermon." The sermon was on "The Suffering Servant of Jehovah", an exposition of Isaiah the fifty-third chapter. He said: "It was awful to think what the Lord suffered." That is all he said. He came to the services several times afterwards. He was not saved during the meeting. I am still praying that he will be saved. I pray for that man every night. He will be saved. I know he will.

It is a wonderful thing to prove God and have Him make good His promises. He always makes good.

At this writing I am in a meeting at Gordo, Ala. I am staying in the hotel conducted by Dr. Davis, one of as fine Christian men as I ever met. Plain, simple, solid, practical business man, with faith as solid as a rock. He told me of a patient he had several years ago. The patient

## IN MEMORIAM

## Obituary

After three score and ten years of happy useful life, Mrs. S. V. Ferguson died at the home of her son, in Canton, Miss., and was buried by the side of her loved ones at Hollandale on Saturday, December 3rd. She is survived by an aged brother in Arkansas, and an only son at Canton. She was a faithful christian woman, a devoted wife and mother, and leaves an example altogether worthy of emulation. May God comfort all the bereaved.

B. F. Whitten.

was the wife of a Methodist preacher. He said there was no way on earth but for that woman to die before morning. He left that night. Next day he learned she was still living and was a whole lot better. He went over to see her. Life and health were in her eyes. He went back to town. He and his partner talked the case over. They both agreed that they claimed no credit for it. Years passed on. Twenty years later the husband of that woman was speaking in the Methodist Church in this town and told of the time his wife was sick and the doctors had given her up. He said he went to his room and locked the door. He told the Lord: "I believe you have called me to preach. I am just getting started. I have five little children. How can I preach if my wife dies? Now Lord if you want me to preach let my wife get well." She began to recover from that very minute. To His glory He answered prayer and healed that woman.

I get ashamed and abashed and humiliated to the very bottom when the crises arise and I forget God and begin to worry and become anxious over what is going to happen and what am I going to do.

Shaw, Miss.

## AN ORDINATION

On Saturday, Dec. 3rd, Harmony Church in Winston County met for the purpose of ordaining Bro. W. C. Kitchens to the gospel ministry. The ordaining council was composed of Rev. J. N. McMillin, Rev. Jack Bridges, Rev. W. U. Edwards and the Pastor, J. W. Kitchens.

The occasion was one of great delight to all who were present. The questions were asked by the pastor, the visiting brethren having the privilege to ask any question they desired. The ordination prayer was led by Rev. Jack Bridges. The charges were given by Rev. W. U. Edwards and the sermon was preached by Rev. J. N. McMillin. Bro. W. C. Kitchens was already a deacon of Harmony Church and was always loyal to the duties of a deacon. Bro. Kitchens has been called to one church and is open for other work. Rural churches needing a pastor would do well by communicating with him.

—J. W. Kitchens, Pastor.



# SIS JULIE ANN'S GHOST

Jennie N. Standifer.

Mrs. Mary Baird was aroused early one morning in June by Sarah Jane Johnson, the negro cook, rushing up the stairs and calling shrilly:

"You-all 'spectin' com'pany to breakfus'? When you git dat table sot so fine?"

The doors of the bedroom were open, and Mrs. Baird asked sharply:

"What do you mean by awakening my daughters and me in that way, Sarah Jane?"

"I didn't know whut all yo' fine chiny and silver and table linen wuz sot out fur lessen you-all wuz lookin' fur comp'ny. Looks lack a party."

"Where is it set?"

"On de big dinin' room table."

"You must be mistaken, Sarah Jane. I did not notice the table being set when I went down to unlock the back door for you a half hour ago. I will go down and see."

Donning a kimono and slippers, Mrs. Baird hurried down stairs to find the dining room table covered with her finest linen cloth and her treasured china dinner set arranged for six. Monogrammed silver, and embroidered napkins were all in place. Six chairs were placed around the table.

"Who did this, Sarah Jane?" demanded Mrs. Baird sternly.

"I dunno, Miss Ma'y. Hit wuz dis way when I come in dis mawnin' to git breakfus'. Hit sho' wuz, and dat's why I axed if you wuz spectin' comp'ny."

"My daughters and I never came down stairs yesterday evening after you left the kitchen, and I locked the doors and fastened the windows."

"Den who could er done it?"

"You or some of your friends."

"No-me—No-me, Miss Ma'y. 'Fore de Lawd I never went in dat dinin' room atter I tuck in de dishes las' night. Hit must er been a ghost, Miss Ma'y."

"Hush such foolish talk, Sarah Jane. There are no such things as ghosts."

Sarah Jane rolled her eyes and holding up her trembling hands declared:

"I ain't had nothin' to do wid dis ha'n'tin'—I sho ain't."

Nothing was missing in the house and after consulting her daughters, Mrs. Baird decided to say nothing about the matter, but to barricade her doors and watch. A week passed but she found nothing to explain the mysterious arrangement of the table for a dinner party. However, neighbors began to ask about the ghost that prepared for guests, and she noticed that negroes walked on the other side of the street when passing her house in the evening. Friends told her that it was being whispered among the negroes that "the Baird house was ha'n'ted." She laughed at the suggestion, but a few days later Sarah Jane came to her with a doleful countenance and asked:

"Could you lemme off from cookin' fur a while, Miss Ma'y? I is needin' a rest powerful bad, and

wants to go to Memphis to spen' my vacation."

"I am expecting my sister and her children to visit me next week, Sarah Jane. You had a vacation in the Spring."

"I needs one now, Miss Ma'y. I sho' does, and I is planning' to go in de mawnin'. Sis Calline Woods, yo' washer-lady, will be around soon in de mawnin' and you kin git her to cook tel I comes back."

No argument or persuasion could induce Sarah Jane to change her mind. She departed for a rest in the hot city after moving her belongings to a room over the garage.

Caroline Woods came after Sarah Jane's departure, but declined to cook although Mrs. Baird offered liberal wages and light work. She explained:

"Dis here place is ha'n'ted, Miss Ma'y. Sis Julie Ann Thomas' ghost walks dis whole place. Nobody laks to be meetin' up wid speerits."

"How do you know it is Julie Ann's ghost?"

"Sis Sa' Jane lowd she been seein' of her ever since de night atter dat table was sot fur a dinner. You know Sis Julie Ann fell frum grace a year 'fore she 'ceased, and we lows she ain't shoutin' happy in glory, and comes back when she gits er chance whar she used to have yo' kitchen and dinin' room to cavort aroun' in. She died in yo' cook house and she jist can't lay still in her grave and somebody else in dat house."

"That is foolishness, Caroline. Julie Ann couldn't come back if she wished."

"I'm not disputin' yo' word, Miss Ma'y, but she sho follered sis Tillie Banks and her gal frum de graveyard one night plumb to de church do', and skeered 'enf tel dey looked lack ash cats when dey come bustin' in endurin' meetin'. No-me, I can't stay round no place and have ha'n'ts er chasin' me not fur all de good vittles you feeds yo' cooks, and de big wages you pays 'em. I'll do yo' warshin', but 'skuse me from stayin' whar a ghost is ha'n'tin'."

Other negroes were of the same opinion, and no help could be secured. All through the long, hot summer Mrs. Baird and her daughters did the cooking and house cleaning.

Early in October Sarah Jane Johnson returned from Memphis. She explained that she had been kept in the city by "toe-nail pisen" from eating cat fish, and had had a "mizary in her back."

"But dey is gone sense dese cool days sot in, Miss Ma'y, and I is ready fur my old job."

"Will you be afraid of Julie Ann's ghost, Sarah Jane?" asked Mrs. Baird.

"Shucks, oney; I done got over all dat, and if hit's all right wid you I'll move into my house dis ebenin'."

"Very well, Sarah Jane. But let ghosts, alone, and don't let cold weather run you off."

"I sho' won't, Miss Ma'y. I gwine to be here fur keeps from dis on."

Sarah Jane was a splendid cook, and entered upon her duties with zeal and enthusiasm. For a few weeks all went well, but one morning she

came to Mrs. Baird with a worried look on her black face, and whispered:

"Dar's somethin' sho' nuf wrong bout dis place, Miss Ma'y. Somethin' powerful curis been gwine on here soon as dark strikes. I hears jawin' and groanin' and argifyin' and sich, but I can't make out whut hits er bout. When de lights is out and my haid is kivered up, hit pears to come frum de walls, den de flo', and eben frum de top of de house. I kin scasey git er wink er sleep."

"Could you recognize the voice?"

"Hit sho sounds lack Sis Julie Ann talkin'. She used to jaw and sass de speerits when you-all thought she was talkin' to herse'f. She's ha'n'tin' dis house, Miss Ma'y. She sho is."

"Some one is trying to frighten you, Sarah Jane. Pay no attention to it."

But every morning Sarah Jane came in from her comfortable little cottage in the back yard with a jaded air, and sleepy eyes. She took frequent naps during the day in the kitchen, which enabled her to continue her work.

One evening after supper she told Mrs. Baird she was going to spend the night with Caroline Woods, but would return early next morning. An hour later she rushed into the yard, knocked loudly at the back door and called frantically:

"Lemme in! Lemme in quick, Miss Ma'y! De ghost is atter me!"

When the door was opened she fell at Mrs. Baird's feet and moaned:

"Sis Calline and none of 'em would lemme in dey houses, and when I started home a ghost chase me all de way to de gate. I is skeered to go in my house. Lemme bring some quilts and sleep in yo' lil dressin' room, please Miss Ma'y."

"You may if you're afraid, Sarah Jane. Take a flash light and get what you need while I remain at the door."

"Thankee, Miss Ma'y."

Nothing unusual happened during the night, but at daylight next morning Mrs. Baird was awakened by groans and sobs which proceeded from the lower hall. She hurriedly dressed and descended the steps to find Sarah Jane crouched near the back door, muttering:

"Ef de good Lawd I spar me dis time I'll sho keep in de middle of de road! I ain't fitten to go, Lawd—I ain't fitten, to be fitten!"

"What is troubling you, Sarah Jane?" asked Mrs. Baird kindly.

"De ghost done gimme my call, Miss Ma'y. Dar wuz a grave dug right close to my house las' night. Hit's er warnin' dat I is called," moaned Sarah Jane between sobs.

Mrs. Baird opened the door and looked out. Sure enough an elongated mound of fresh earth was near the servant's house.

"What have you done that is wrong, Sarah Jane?"

"I been tellin' and livin' lies, Miss Ma'y. I wanted to go to Memphis and didn't want no niggers in my house, so I sot dat table and started dat tale 'bout Sis Julie Ann's ghost bein' round here, and skeered 'em. I

tole 'em it couldn't be laid lessen hit was shot wid er silver bullet and didn't nobody have one. Atter I come back home dat jawin' and whisperin' and groanin' and argifyin' sot up. Den dar was walkin' and knoeakin' too, and I couldn't see a soul. Hit's a rale ghost atter me, Honey, and dat grave is a sho sign I is called—I ain't fitten—I ain't fittin."

"That mound of earth is not a call for you to die, Sarah Jane. After you left the yard yesterday evening the boy who brought the milk found our old yellow cat dead near your house. I told him to dig a deep hole and bury him somewhere on the premises and I would pay him. I will have thy cat removed to another place this afternoon."

"Meat! Meat! Here's your steak, Mrs. Baird!" called a boyish voice at the kitchen steps.

It was James Wilson, the boy who delivered meat for the butcher. Mrs. Baird took the steak and the boy asked:

"Whose grave is that by Sarah Jane's house, Mrs. Baird?"

"It is the grave of Yellow Tom who has been helping you and other boys around here play Julie Ann's ghost."

"We only wanted to have a little fun, Mrs. Baird. But we will keep away now that Tom is dead, and we won't have anything to yowl back at us, and the night watchman caught the big white dog that made colored people think he was a ghost when he chased them up and down alleys." He laughed gaily as he ran down the steps.

Mrs. Baird turned to Sarah Jane and asked:

"Are you convinced that a cat, a dog and a bad conscience started that ghost story, Sarah Jane? See that you tell the truth after this or you may be haunted by something worse than these."

"I sho will, Miss Ma'y," replied Sarah Jane humbly, as she arose, entered the kitchen and began her morning work to the accompaniment of a good old fashioned revival hymn. And Sis Julie Ann's ghost was laid without the aid of a silver bullet!

"I heard something this morning that opened my eyes."

"So did I—an alarm-clock."

## SAVE MONEY!

### SONG BOOK Bargain

The famous and soul winning "Victorious Service Songs" in latest shaped notes edition at HALF PRICE.

Full Vellum De Luxe Cloth, \$20.00 per 100; Heavy Manila, \$12.50 per 100, 288 pages, 311 songs; Spiritual—Evangelical Limited supply.

Act quick!

CHICAGO BOOK SALVAGE CO.  
119 West Harrison St. CHICAGO, ILL.

**SOOTHES**  
BOILS—BURNS—SORES  
Thoroughly tests. Used over a century.  
**GRAY'S OINTMENT**  
At all drug stores. For sample write  
W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.



## ROUND ABOUT ZION D. A. McCall

It might be fatal to someone should all the visitors to the various associations (in putting before the folks the 1928 program) make a written report. However, the spirit was so fine and unexcelled within the experience of this writer that a word comes to the surface.

Holly Springs of Marshall County Association was the first stop. It was time to start when the train rolled in and Pastor G. C. Sandusky, an indefatigable worker and a lover of the Lord, had all things ready. His brother, a peerless layman, Dr. W. C. Sandusky, and that princely physician, Dr. Ira B. Seal, left their patients for awhile and were on hand. Brother D. W. McCall threw his heart into the meeting and acted as chairman. Del. Myers, a great big red-blooded University friend, was over from Byham. Other brethren present were as follows: Messrs. Henry Myers, T. H. Harris, C. D. Collins, W. A. May, J. H. Smith, C. W. Bevels, Boyd Watkins, Albert Myers and J. N. Stille, each one adding his bit to the meeting. It was a good one. They expect to raise their quota and as the past each church in the association expects to have a part.

We (editorially speaking) then found our ticket punched for Ashland of Benton County Association. Arriving at Hickory Fork, Brother F. A. Bowlin got out a new car and the eighteen miles were easily traversed. He is a son of J. W. Bowlin, who is a Baptist pillar. When folks think a meeting of a successful type cannot be had in the rural sections they are mistaken, even when it is a missionary program. The brethren of old Benton staged one. A little slow gathering but with rising interest as they came.

Brother O. B. Renick had written letters and Pastor H. Whitten was there to counsel. Brethren L. T. McKenzie, J. W. Shasham, W. T. Renick and J. T. Cox were present and all had a part in the discussion. They decided that Benton had been asked for a very small amount and that they certainly believed they could and would do that much.

Arriving early in the morning at Ripley of Tippah County Association, the last date of the trip, the writer found Pastor C. Wales at the train sending off someone and ready to greet the visitor. Better than just greetings, he was escorted to the home and allowed to place his feet under the table. Those who know me best know the rest.

Pastor Wales was later acclaimed the champion letter writer by those present at the meeting. It seems he had been writing a letter a day about the affair. It was like him to do it. He is doing a fine work. Dr. E. B. Hatcher was present and of course the meeting could not have been complete without him and Pastor S. V. Gullett and Evangelist N. J. Owens, all of Blue Mountain. Pastor N. A. Edmonds, an Attorney.

Nathan Ayers completed the Tippah group present. They helped us go at the problems with a winning determination.

At each place the district organization was perfected and other work done. There was the spirit of victory evidenced in each of the three counties and this writer is much mistaken if they do not go over for Christ's sake.

While spending a few hours at New Albany it was a pleasure to be in the prayer meeting with Pastor Kirkland and his people in their wonderful house of worship. Brother Kirkland is setting the woods on fire in more ways than one. It was in evidence that evening anyway for a big frame building hotel burned during the service. Blessings upon him and those with whom he labors!

Yours in service,

—D. A. McCall,  
Griffith Memorial of Jackson.

## A SUGGESTION TO THOSE WHO ARE OVERWEIGHT

By Felix J. Underwood, M.D., State Health Officer

Some people say "I inherit fat—my family are that way." I say to you that you are fat either because you are diseased or more likely because you have eaten more food than you need for your activity. Perhaps you have an unusually good stomach that digests nearly all you eat, but if you are fat "you ate it"—you did not inherit it. Many fat people think they eat very little. The trouble is (1) they like things that increase weight, and they indulge their appetites, (2) they eat as much as when they were younger, and they exercise less. Then, "less food and more exercise" is the remedy.

Excess weight and excess food overworks the heart, lungs, kidneys, and blood vessels. One cannot afford, especially after thirty, to go to excess in weight. Life insurance companies tell us that those who live longest are those, who, after thirty, are below the average in weight.

Before beginning a campaign for consuming less fat producing food consult a physician, and we don't mean someone who poses as a physician and masquerades under the name; but who is really ignorant of the workings of the human machine. Find out if there is some physical defect. If there isn't, then use your will power and begin a program of gradual reduction. It is best to reduce the amount of starches and sweets. Buttermilk or skim milk should be included in the diet. In next week's letter, some suggestions will be made for adults to follow for losing weight.

## APPRECIATION

Rev. Thos. A. Johnson, librarian of the Southern Baptist Theological Seminary, recently made an appeal to old students of that institution to place a marker over the grave of Miss Virginia Taylor. Miss Taylor was matron in the Seminary from 1894 to 1907. The appeal makes a

great impression upon those of us who knew Miss Taylor. She certainly made my own Seminary days exceedingly pleasant, and I certainly hope the funds will be supplied for this marker for her grave.

Fraternally,

—E. T. Mobberly,  
Purvis, Miss.

## FIFTEEN HUNDRED A YEAR Ben Cox

Dr. James A. Duncan was urged to go to New York and preach by some Southerners who were especially interested in him. They offered him \$10,000.00 in gold a year. He preferred to stay at Macon-Andrews College at \$1,500.00 a year. He said, "Virginia needs her sons now."

General Robert E. Lee was paid \$1,500.00 a year at Washington University, at Lexington, Virginia. Prior to accepting this position, an insurance company offered him \$50,000.00 a year for the use of his name and a nominal connection with their company.

These things look good in these days of rush for gold.

## PREVENTION BETTER THAN CURE

By Felix J. Underwood, M.D., State Health Officer

With the exception of yellow fever, which has been effectively stamped out in civilized countries, very few of the great discoveries of preventive medicine has been applied to anything like their fullest possibilities. There are effective ways of preventing smallpox, typhoid fever, and diphtheria and yet flare-ups of these highly fatal diseases continue to exact a needless toll of human life.

It is beginning to trickle slowly through the consciousness of the people of Mississippi, through the constant warnings of the doctors, the demonstrations of health experts, and data of statisticians, that waste of health and life is waste of money and that health, like education, pays large dividends.

The economics aspects of adequate health programs on a county basis should and will be stressed more to the people of this State and the sob stuff less. Public health work properly done saves much sickness, many deaths, and an awful lot of money.

## WALL FLOWERS

By Temple Bailey.

This is a love story of the present day, natural and wholesome, and on that account unusual. In it are found joy and jealousy, fashion and folly, ambition and mother-love. The tender mutual affection of two sisters, and the gradual unfolding of the heart-story of each, coming into beautiful flower at the close. Its unflinching interest leads on, on from page to page, and when the book is done, we are sure the two charming heroines will "live happily ever after." Each with the young lover whom fate has chosen for her, and whom we also would have chosen had it been left to us.

"Wallflowers" is published by the Tenn. Publishing Co., Price \$2.00.

(Continued from page 9)

parts of our country with multiplied thousands of students taking university courses by correspondence.

It is the recognition of this idea that has sent practically all the younger universities of our land afield with an opportunity of reaching the masses with the privilege of a college education, the success of which has been most marvelously demonstrated.

The success of this idea has been no more fully demonstrated in any field of education than it has in the Southwestern Baptist Theological Seminary of Fort Worth, Texas, in its application to the education of preachers, missionaries, musicians, teachers and educational leaders. The Extension Department of this institution during the past ten years has helped hundreds and thousands to equip themselves for more efficient service.

Doubtless there are now thousands of our young people and older ones, too, who could avail themselves of the opportunity afforded by this plan as now operated in our various schools and thereby make connection with larger plans for their lives.



## MEMO

Check Wanted

Shoe Dressing

BLACK  
TAN  
BROWN

PATENT LEATHER  
SILVER, GOLD  
BRONZE, SUEDE

Since 1852 Whittemore's  
Shoe Polishes recognized  
for highest quality and  
value.

**Whittemore's**  
Shoe Polishes

**"NATIONAL" Bible Press**

WHEN you desire the ultimate in beauty, quality, legibility and completeness, ask for a National Bible. There are Bibles of all sizes at as many different prices to answer every desire, ranging from the beautiful, flexible Hand Bibles, with Imperial Seal Binding and Linen Lining, India Paper and Gold Edges, to the large, profusely illustrated Family Bibles.

**"The Book for All Ages"**

There is one which will answer your every wish. Ask to see a National Bible at your book store.

**National Publishing Company**  
PHILADELPHIA